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VOL. 56 NO. 6

944

The LUTHER LEAGUE REVIEW



Luther League of America

THE YOUNG PEOPLE'S ORGANIZATION
OF THE
UNITED LUTHERAN CHURCH IN AMERICA
Luther League Review

OFFICIAL PUBLICATION OF THE LUTHER LEAGUE
OF AMERICA

Published Monthly except August by
THE LUTHER LEAGUE OF AMERICA

Publication Office: 429-437 Herr Street, Harrisburg, Pennsylvania

Editorial and Executive Office: 405 Muhlenberg Building, 1228-1234
Spruce Street, Philadelphia 7, Pa.

Entered as Second Class Matter, January 25, 1928, at the
Post Office, Harrisburg, Pennsylvania, under the Act of March
3, 1879. Subscription price (Payable in Advance), \$1.25 per year,
for single copies: \$1.00 each per year in clubs of five; 90 cents each
per year in clubs of ten or more.

VOL. LVI

JUNE, 1944

No. 6

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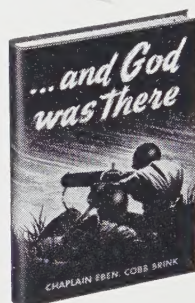
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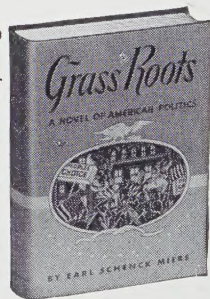
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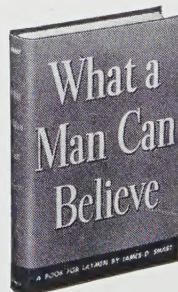
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Cover Girl

HOW different ours from the usual run of them! She's no Siren photographed in some studiously designed seductive pose. She's no "pin-up girl" like the reputed "morale builders" now being sold and widely circulated among our men in uniform at home and overseas. And yet, one who wants to adorn the wall of his room with the photo of a typical American girl might well use it thus.

OUR "cover girl" is typical of the best in American girlhood. Hers is a natural beauty, unspoiled by ornament and artificiality. Her radiant countenance is a joy to behold. It is the reflection of an outlook that is wholesome and of an attitude that is socially sound. Healthy in mind and cheerful in spirit, she is also healthy in body and vigorous in action. She's no prude, but she does not lack in sensible modesty. She wears what is proper for her sport, but she does not brazenly display her body with sinister intent.

And she's a **winner**, too. With a smile of great satisfaction she reaches the finish line and touches the tape. For her this race is run and won.

Like a race—that's life, whether long or short. And in it each of us wants to be a winner. The joy of it is that each of us can be.

HOW? Having begun aright, we need to free ourselves from the sins which "so easily beset us". They, like the loose folds of a full garment if worn by a runner, will hinder our progress along life's way. We must overcome all temptations to turn aside from the course by keeping our eyes fixed on Jesus, our Guide, Goal and God. We must patiently endure when the road is rough and our feet are sore. We must be ready to leap all the hurdles that the Evil One will put in our way. **In what strength?**

God's own Spirit will enable us so to do. And at the end, to each winner, will He give the incorruptible crown—the **Crown of Life**.



These Serve God and Our Country



AT HOME AWAY FROM HOME

★ **In a Lutheran Service Center** Sister Adele Dasenbrook, Service Deaconess under the National Lutheran Council, gives us a glimpse of a woman in the uniform of our Church reaching out to those in the uniform of our nation.

★ **A Weekday Morning**—among the day's mail is a letter from the Service Commission containing a list of new names of Service Men and Women stationed in the Tampa area. Later that day a letter of greeting and welcome is on its way. "Dear Private ——. As the representative of the Service Commission of the National Lutheran Council, I greet you in the name of the Lutheran Church. Let me help make your stay here in Tampa a happy one. Make our Lutheran Service Center "your home away from home" and let St. Paul's Church be your Church while you are here. . . . I am looking forward to meeting you soon."

★ **A Sunday Morning**—Service Men are approaching the Church in groups, in pairs and singly. Ready to greet them with a friendly smile and handshake is the Service Deaconess. "Good-morning, Nicky, and how are you this morning?" Among them are new faces. "Good-morning, I am happy to greet you. I am Sister Adele of the Service Center. You've just arrived this week? Your home state is Minnesota? Let me introduce you to Rudy Lundmark and Marvin Viker who come from the same state." "How-do-you-do, Lieutenant and Mrs. Gustavson. We are so happy to greet you this morning."

★ **Sunday Evening**—"Good-evening, Sister Adele. We came early to talk awhile before Service." Following Vespers, Service Men and local Luther Leaguers join in a discussion meeting. The subject is "Race Relations." Participating in

the discussion are Service Men from New York, Ohio, Minnesota, Wisconsin, Iowa, Pennsylvania, Illinois, California, and Virginia. The cross-country combination of opinion and varied backgrounds of experience contribute special interest and value to the discussion.

★ A Weekday Evening—Six Serv-

ice Men have come to the office of the Service Deaconess to prepare and rehearse a Dramatic Worship Service based on the theme of "World Brotherhood." A special part of the Service is set aside for Prayer for Peace, with petitions for those of the Sunday evening fellowship who have shipped out to various points of combat.

★ **Another Evening**—Two Service Men have birthdays. A birthday cake is provided by a good lady of the church. To the tune of "Happy Birthday To You" two men, away from home and loved ones, enjoy the warmth and fellowship of friends, and are spared that lonely ache so possible on special days.

★ **Still Another Evening**—"We've come to help you mail those 600 letters you are getting out to the Service Men this evening." Two hours of folding, inserting, stamping and sealing pass quickly where a spirit of fun abounds. Then gathered around a table with coffee and cake and good conversation the curfew time approaches all too quickly.

★ **Now for a Final Glimpse**—The newly opened Lutheran Service Center! The Service Deaconess is the hostess of the Center and co-director with the Service Pastor. To make the Center "a home away from home" for all Service Men and Women who enter its doors, calls for real homemaking, genuine friendliness and loving whole-hearted devotion to the task. The Service Deaconess is friend to all and ready to be "mother" and "sister" to the men and women in the service of our country.

★ **At a Mountain Health Center** Sister Sophia Moeller, a visiting nurse, is raising a healthier, happier generation.

The chill of an early winter morning makes the shaking up of one fire, and the lighting of another, the work of only a few minutes in Sister Sophia's little mountain home. While breakfast is being prepared there is a rap at the door. A child in a nearby home has suddenly become ill. This family has had scarlet fever, one child is convalescing, another has now developed it. The deaconess eats a hurried breakfast and then drives to the doctor's office at the Luther League Health Center. Upon her return, she finds a woman waiting to make an appointment for herself and her child, to have their eyes examined. This is followed by a call to see a woman who has been bedfast for some time and now wishes to be hospitalized, if possible. Another family sends a child for medicine. A post-operative dressing requires a drive of several miles, then a long walk. Sister Sophia eats dinner here,



LITTLE MISS AMERICA

and on her way back stops to talk to an old lady who has recently lost a beloved relative. Then, there is an infected foot to dress, another home to visit for consultation concerning possible treatment and hospitalization, and a drive of some seven miles to care for a mother and baby at whose delivery Sister Sophia officiated a few days before. Here a child has impetigo infection which must be carefully treated. While in this home, a call comes to see a child who has recently recovered from a mild case of diphtheria. The deaconess returns to her cabin for supper, then drives to one of our mountain churches for

a midweek young people's meeting. A re-check on the scarlet fever patient, and a record of activities complete the day.

A warm fire, a good book or radio program, then a comfortable bed are most welcome. Tomorrow Sister Sophia will be ready for another day.

★ **In a Daily Kindergarten** Sister Esther Bunge, a Parish Deaconess begins her day with America's future citizens. "Good-morning, Sister Esther," says each of the forty-five children as he takes his seat among the group of chairs before the deaconess.



OUR NATION'S FUTURE

Then follows a waving of hands as little boys and girls endeavor to make their contribution to the conversation.

"I went to Sunday School yesterday."

"I'm glad to hear that. I wish all children would go to Sunday School every Sunday."

"We sang, 'Oh, Who Can Make a Flower,' in my Sunday School."

"That's a beautiful song, isn't it? Would you like to sing it now?"

After the song—"Who made God?"

"Well, no one did. He always was living. He made everything, so He had to be the very first person alive."

One little boy wants to talk about Billy who was killed. Little by little religious concepts are clarified and convictions of God's reality are deepened. After song, Bible story, prayers, and teaching of some non-religious material, a child says "How about music?"

Music appropriate for playing cowboy, airplanes, skipping, etc., is played and physical energy is released. A quiet time of milk drinking and story telling follows.

"May I make a bean bag?"

"May I make something out of

"May I color?"

Everyone finds some work to do. They gather for inspection and comments. Mothers come and one after another children say "Good-bye."

Each day Sister Esther experiences a deep sense of joy because she has the privilege of living close to the hearts of children, having a small part in guiding their souls into abundant living; a co-worker with Christ! This is a part of her work as parish deaconess.

★ **With a Social Mission Society** Sister Louise Schulz finds her answer to a full and joyous life in the day

by day facing of personal problems with the folks who come to her office door. War-working parents, weakened family unity, hasty marriages, juvenile delinquency, all bring heart-ache and disrupted lives. Typical is the family of Mr. and Mrs. Skon who are separated. They have three children. Mr. Skon sends a weekly check of \$8.00. Of course, the income is inadequate so Mrs. Skon must

work. The children, left alone, are habitually absent from school. The boys have now been brought into Juvenile Court. Mrs. Skon cannot cope with the situation. She has come to Sister Louise, knowing she may confide in her, and will be given new courage and helpful counsel.

Through the leading of her clients to stabilize their lives by recognizing God, Sister Louise is giving to many the happiness of an adjusted life. It is these individual lives which make America! Let us keep it great!

★ **LUTHER LEAGUERS** have a share in preparing well trained deaconesses for these and other fields of service through their contributions to the National Luther League Missionary Objective, the \$10,000 Endowment Library Fund, being raised for our Baltimore and Philadelphia Motherhouse Training Schools.



A LOVE THAT CARES

1943-1945

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**\$10,000 Endowment
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for the

Baltimore Motherhouse

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DISPENSARY WORK



THE TIE THAT BINDS

By CHARLES P. CRESSMAN, S.T.M.

Fifth in the series—"Planning The Christian Home"

*"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."*

Perhaps few people have ever thought of this familiar verse in connection with marriage. It can be done! It's possible to think of marriage as the blessed tie that binds two hearts in Christian love.

Today many views are entertained regarding marriage. There is ample evidence of weakening of the marriage bond. This is aggravated by our war-time situation in which young people are separated for a long period of time. Out of this kind of situation comes the married young member of our nation's forces who in order to cover up an inescapable predicament maintains that he loves a particular bar-maid of a certain foreign country; he thinks nothing of attempting to break the marriage bond with his American wife as he proudly confesses to the paternity of a set of quadruplets. Out of this war-time situation fidelity to one's married mate may be taken lightly by those who think they are far enough away from the home fires to think lightly of the marriage vows.

On the other hand, this separation may increase one's affection for his or her marriage partner and the bond is a blessed tie which is strengthened by a longing for the return to home fires and happy children. Marriage to them is a blessed tie which binds their hearts closer together in Christian love. The sacredness of marriage is increased as they, in communication with each other in thoughts and prayers for each other, plan and dream for that happy day when they are again united. To them marriage is divinely ordained. The vows of fidelity are jealously guarded. There is a fellowship with each other and through Christ which transcends the yawning distances between them.

In this series of articles plans have been made for the Christian Home. It was recognized how the present world conflict has made courtship days well nigh impossible and yet many young people today are still experiencing a healthy kind of courtship which in time encourages and develops the love which binds forever. It was realized that those few dates which are somehow achieved, are precious and so youth today resolve to make those few dates creative experiences of growing love which make the marriage sacred and the marriage bond blessed. When it comes to making the choice it must be made wisely and well rather than hastily and something to be regretted later. Christian youth today resolves in spite of the odds against them to make marriage what God intended it should be.

That's the point of all that has been said up to this time. What does God intend marriage to be? The answer, frankly, makes all the difference in the world. One's attitude regarding marriage can make the marital tie a blessed bond or a drudgery. And even now, in

one's high school days one might just as well ask himself what he thinks of marriage. It is possible to find what Jesus thinks of marriage and what the Word of God teaches about marriage by considering briefly the beautiful Order for Marriage.

There is little debate as to where and by whom the Christian young couple prefers to be married. The Church will be their choice and they will naturally want to discuss the marriage with the pastor. It is good to remember that the pastor often has a busy schedule and may not be able to adjust to the date chosen. Before any final decision is made it is wise to see the pastor.

Someone has suggested that the three key words for the Christian wedding should be simplicity, sincerity and solemnity. It will be profitable to take these three key words and relate them to the plans for the wedding.

Every couple wants to make the wedding day a day never to be forgotten. That means that two young people will try to make it an occasion that leaves a deep and beautiful impression. This is as it should be. A couple should do all that is possible to make the wedding day one of happy memories: the beautiful bride coming down the aisle and up the altar steps to the well-dressed groom, to attractive attendants, to a properly adorned altar and a well-arranged chancel. The inspiration of fine music—vocal and organ—lingers on forever. This is the day of days for two excited but extremely happy young people.

The couple will want to arrange things so that everything runs along smoothly. They will want to speak to the pastor far enough ahead of time so that a rehearsal can be held and everyone in the bridal party, knowing what to do, may be at ease. They will want to engage the soloist and organist, arrange to beautify the chancel and altar with flowers, and care for other necessary details.

In days of war and of uncertainty as to the fur-
lough or leave it may be difficult to make all of these detailed arrangements. However, many details can be cared for even before the one in the service returns home. The one at home should arrange as many details as possible; there will be less uneasiness and confusion.

If a couple decides to have no attendants other than the maid of honor and the best man, it is still well to arrange some little time before the ceremony to become familiar with the various steps of the marriage service. There will be plenty to think about and many a quiet little marriage has taken place more successfully because time was taken beforehand to learn what to do and when to do it.

However, whether it be large or small, let simplicity be the keynote of the wedding. It's possible to have a wedding marked with simplicity and yet to have a very beautiful wedding. Somehow, the note of extravagance, the note of "keeping up with the Joneses", the note of a big show or any other extravagant note have little

place in the simple but beautiful marriage service. There's beauty in simplicity. That's the kind of beauty one wants for a wedding.

In addition to simplicity, one wants sincerity to be the second keynote of a wedding. The air of sham, hypocrisy, artificiality, triviality have to be ruled out. Anything that seems insincere has no place.

One's attitude to marriage itself should be that of deep sincerity. The Christian couple should come to the altar deeply in earnest with God and with each other. The regard of the Christian for marriage will be discussed under the third keynote: solemnity. Suffice it here to say that the wedding should not be a freak, a show, a publicity stunt. One would not consider a wedding at the bottom of a swimming pool, in a cemetery, while flying high above the clouds in an airplane, while riding a donkey, or any other manner that makes marriage a laughing or joking matter. One would not consider being married in order to get furniture or an automobile or anything else given away by a business firm for the sake of publicity. Nor would one marry for the sake of a big inheritance, nor for power, nor for the sake of acquiring fame. Somehow, insincerity has little place in anything so full of deep sincerity as marriage.

This brings us to a consideration of the marriage service and the third keynote of the Christian wedding: solemnity. As one reads through the Order for Marriage it becomes evident that it is filled with a dignified solemnity that constitutes the beauty of the ceremony.

If one will read the rubrics preceding the Order for Marriage (see "The Common Service Book") he will know that "before solemnizing a Marriage, the Minister shall diligently inquire: First, as to whether the union contemplated be in accordance with the Word of God; Second, whether it be in accordance with the laws of the State. No marriage shall be solemnized unless the Minister be convinced that God's blessing may properly be asked upon it."

One's pastor acts, first of all, as a servant of God and secondly, as a servant of the State. As a servant of the State he must be assured that both parties have met the legal requirements such as the blood test, the consent of the father for those under age, and other requirements prescribed by law in each state before a license can be obtained. As a servant of God, the pastor must go much deeper for the union contemplated must also be in accordance with the Word of God. It will be worth the time to examine more closely the Order for Marriage, the first part of which asks people to consider what the Word of God teaches concerning it.

First of all, "Marriage is a holy estate, ordained of God, and to be held in honor by all" and all those who enter therein must "weigh with reverent minds what the Word of God teacheth concerning it."

The very beginning of the Order for Marriage sounds this note of solemnity and sacredness that must compose the Christian concept of marriage. One is reminded that marriage is sacred and that God, realizing the incompleteness of life for man, "made him an helpmeet for him". Therefore, as a sacred service of the Church, the Order for Marriage begins, "In the Name of the Father, the Son and the Holy Ghost".



There at the altar of the Church, before God and in the presence of God's people, two young people enter upon the greatest of life's ventures in God's Name and in the Spirit of their Christ who has always taught that marriage was sacred. Two hearts united in Christian love are about to have God's blessing asked upon them. They want to make the marriage bond a blessed tie that binds them together in God's Name.

People who have this concept of marriage will plan well and prepare thoughtfully for marriage. Christian young people will begin early and long before they enter marriage to be living witnesses to the world and to worldly-wise people who have a trivial attitude to marriage that they consider marriage sacred: "a holy estate, ordained of God, and to be held in honor by all". This is the concept upon which our Christian homes were built. By continuing to hold this spiritual concept of marriage youth today will be honoring their parents. Furthermore, they will be influencing others round about them to think of marriage as sacred. This influence must be felt today as never before. Christians must again make an unmistakable impression.

Secondly, it is God who joins two people together. In marriage two people come before God and in the presence of godly people to be united. It is in this present and continued fellowship with God through Christ and in this continued fellowship with fellow-Christians that God joins two people together. It is a continuing process and that is why regular worship in Church and active Church life is so important and so forceful a factor in the successful achievement of a happy marriage. God is the unseen but most welcome Guest.

Jesus teaches us that God has made us male and female. All that we are as men and women, our emotions and all our bodily and spiritual needs and faculties have come from God. What one does with what God has given will determine whether he glorifies God or whether he lives a distorted or even perverted life. One needs never to be ashamed of his or her emotions and feelings nor of any of his or her bodily members. However, one must ever seek to live and so conduct himself or herself that he or she glorifies God with all that he or she is and hopes to be.

Two complete personalities are involved in this process of joining two hearts together, in blending two lives in tune with God into a beautiful harmony in marriage. There will be discords and some harsh notes, but these diminish as two people become more skillful in the art of living together. The Master's Spirit becomes theirs and in Him they live and move and have their being. It is in this sense that God truly joins two people together. This is a spiritual reality known only to the children of God through Christ Jesus our Lord.

However, the marriage ceremony in itself does not accomplish this joining together. In all of their courtship days and engagement experiences they have been growing closer and closer together. In their attitude to and outlook on life they have been in the process of uniting. For a period of time these two personalities have been engaged in the process of becoming one. Their devotion and loyalty to each other have been in the process of becoming well established. The two become one as they forsake all others and live for each other; as they love, honor, and comfort each other in sickness and in health; and as they remain faithful to each other as long as they both shall live.

But, just as this process of being "joined together" does not take place only at the Marriage Service but is preceded by all they have done beforehand, so it follows that the achievement of this union takes place only by continued perseverance after the marriage. After the public declaration and acknowledgment of the marriage have taken place the process of becoming one continues and the two become more skilful in this art of living together. Their love for each other is shown by their sympathy and understanding as well as respect for each other. Their personalities are truly merged and the unity of a newly established family presents a solid front. There is no submerging of either personality, but rather a merging of both personalities that somehow makes the life of each more complete. Cooperation rather than domination becomes the way of life together. There is love and mercy which is able to give and to forgive. Where else can one be certain that such a spirit can be cultivated than in continued fellowship in God through Christ Jesus? Human love approaches perfection as human beings know and accept God's love poured out for them in the person of His Son.

Through God this process of being "joined together by God" will continue as they continue in fellowship with Him. When two young people planning a Christian home with a will and a determination to accomplish this miracle of marriage through continued fellowship with Him marriage will be what God intends that it should be; the bond will be a blessed tie that binds two hearts in Christian love.

One other thing. It's mighty important, especially in these difficult days. The Order for Marriage holds out to everyone a promise which must be forever remembered, an assurance which can help to make marriage a successful achievement. This is it:

"And, although by reason of sin, many a cross hath been laid thereon, nevertheless our gracious Father in Heaven doth not forsake His Children in an estate so holy and acceptable to Him, but is ever present with His abundant blessing."

War has made successful marriage a venture difficult of achievement. So has hatred, jealousy, resentment, revenge, selfishness, lust, infidelity to one's mate and unfaithfulness to God. Altogether it can be summed up in one word: sin. And, today's dilemma is a glaring instance. It is evident what greed, the will for power, the desire for territory, the menace of the dictator, the disregard of human welfare and many other sinful forces have done to our world. It has separated loved ones, broken families, smashed homes and cheapened life. All in all, in this one instance alone, one sees clearly the cross that sin has laid upon marriage.

However, the Christian must remember that whether it is a time of peace or a time of war, sin exacts a heavy toll of marriage. Because of sin many a cross has been laid thereon. But the important thing at all times is to remember that "although by reason of sin many a cross hath been laid thereon, nevertheless our gracious Father in heaven doth not forsake His children in an estate so holy and acceptable to Him, but is ever present with His abundant blessing."

In the midst of it all and in spite of pagan forces operating against the Christian concept of the sacredness of marriage it is imperative that every couple remember that God is ever by their side to enable them to see it through and to find some satisfaction and joy in their marriage. Whatever pagan and immoral forces have to say about marriage those who are Christian must hold firmly to their convictions. In order to win the war on the home front we must strengthen our home and family life. To win this victory, to strengthen home and family life Christian youth must start early in life to form a Christian concept of marriage. Such a concept will influence youth in their courtship days, guide them during the period of engagement, direct them in the final choice of a life mate, and give them the determination and will to make the tie that binds a blessed experience.

When two young people go to their pastor with plans for marriage they will want to feel certain that the marriage contemplated is in accordance with the will of God and that they can conscientiously ask the pastor to go before Almighty God and implore His blessings on them. They will be able to do this because from the days of early courtship they have prayerfully planned their marriage and they knew that in truth and in reality God has been joining and will continue to join them together. As they come to the end of the Order for Marriage they know the beauty and the joy implied in the prayer which follows immediately after pronouncement of God's blessing on the newly married couple.

Blest be the tie that binds hearts in Christian love!
That and that alone is Christian marriage.

A SUNDAY IN SICILY

By Chaplain John E. Braun

YES, the bugler blows the bugle on Sunday as well as any other day in the week; so, amidst the strains of Reveille, the chaplain jumps off his cot, dresses, goes through the "Chow line", washes his mess kit (wives of soldiers, your soldier husband can wash dishes), returns to his tent to meet his assistant, and gets everything ready for the five services of the day. The folding organ, hymnals, tracts, and pamphlets are loaded into the ever present and practical army jeep and cross country we bounce to a battery of soldiers who are on 24-hour duty at their guns.

This first service is being held in a supply tent with boxes and several cots for pews. (I know some churchgoers back in the states who during the sermon would have welcomed a cot instead of a church bench.) As the chaplain prepares for the service and welcomes the officers and men, he can hear the native chatter of a family across the field. The informal service begins with an organ prelude of several familiar hymn tunes during which time the chaplain surveys his audience, enlisted men from Maine to California, Florida to Washington: the colonel, a graduate from West Point, a doctor, a dentist, the adjutant, a chemical engineer with a Ph.D., a lieutenant, a former professional baseball player. "Come Closer To Christ Who Sympathetically Understands and Graciously Forgives" is the theme of the meditation presented in very simple language because of the wide diversity of education of the audience and lack of Biblical knowledge on the part of many.

At the close of the service tracts and pamphlets are offered to the men, several personal problems are discussed, and then with equipment into our "jeep" through the squalor and filth of the nearby large city, dodging in and out between the small two-wheeled beautiful decorated carts loaded down with the household belongings of refugee families returning to the city with the look of fearful expectation on their sun-tanned, wrinkled faces, will we find our home destroyed or as we left it?

The second service is held under the shade of a fig tree with the men using the bank of an irrigation ditch as benches. As last-minute preparations are made the chaplain makes a few mental notes on a future sermon on the passage from Jeremiah which speaks of good and bad figs and plans to use the fig trees present as an object lesson to introduce the subject. At the guns after the service he casually talks to a corporal and learns he belongs to one of our churches back in the states, and his pastor is a college acquaintance of the chaplain. The battery commander informs him that this soldier is the best in the battalion on recognition of aircraft, a very important function. The chaplain is proud of the record of the church-going soldiers.

A half-hour swim in a beautiful pool formed by the waters rushing down from the nearby mountain for the

irrigation of the land refreshes the chaplain and whets his appetite for a tasty roast beef dinner topped off with ice cream—yes sir, real ice cream which seemed the best he ever tasted, as this was the first he had since coming to foreign soil. (The lack of things increases one's sense of appreciation.)

Then across the city. The third service is to be held in the headquarters of another regiment, whose chaplain is sick and for whom our chaplain is substituting. The headquarters is a former large school building. (From my own experience many of these Sicilian boys and girls are wishing this war would last, for vacation would continue.) The place for worship is one end of a spacious room used as a kitchen, so amidst the clatter of pans the chaplain begins the service. The singing of this audience of approximately 100 men is an inspiration to all. The chaplain is saluted by a soldier who brings the message that the colonel wants to meet him. At this meeting the commanding officer expresses his appreciation for the services of the visiting chaplain.

As he leaves this service he beholds a heart-touching scene. An aged grandfather carries a tiny baby to the entrance of the prison where many Axis prisoners are imprisoned. A prisoner comes to the door, grabs the child, holding it tightly, and literally smothers it with kisses. The guard informs the chaplain this is the first time this father has seen his child. After a drive along a beautiful boulevard lined with villas and very modern apartments we arrive at the next battery, have supper and make preparations for our fourth service at a former enemy gun position where the men sit on sand bags of gun emplacements. Some few days before the enemy was firing these very guns at our planes. With the mountains in the background another group of soldiers were advised to "Come Closer To Christ".

Across the city our final service will be held on the veranda of a villa, the command post of the battery, overlooking the beautiful harbor dotted with our formidable ships—a most reassuring sight as we bow our heads in true worship. After a refreshing drink of cold lemonade made from the lemons of nearby trees we ride through the dark, deserted, and narrow streets which seem to be like deep canyons with towering buildings on either side—no lights, a complete blackout; it is a weird sight, broken only now and then by the blue pinpoint lights of an approaching jeep and the shadow of an occasional M. P.

I turn back to my tent tired but happy. Lo, the soldier's perfect delight awaits me, for I find 10 letters from my loved ones on my desk, the first mail in 2 weeks, because we have been moving up, also I find packages of tracts from our very efficient Service Commission and church papers of various church bodies. With the moon coming over the mountain shining into my face I retire to my cot and soon doze into restful sleep with my evening prayers dying on my lips, with

(Continued on Page 12)

A Tree Party



Invitations

With a simple but appropriate illustration, neatly print or typewrite the following message on a post card and mail to all who are to be invited to the party:

The trees (here give name of park or private grove where the party will be held)

Will provide a setting gay,
As they stand in grand array,
For the **Tree Party**

Beginning at o'clock

On evening, June

Please come to join us in our fun among
"God's sentinels of beauty."

—The Social Committee, Luther League of
..... Lutheran Church

Setting

As the above invitation suggests, the Tree Party here outlined should be an outdoor event, being planned for a grove or a park. If desired, or necessary, however, it may easily be an indoor social event, when branches of trees and baskets full of blooming shrubs should be used to create as much atmosphere as possible for the party.

Posters

The general publicity posters for this party should carry a large, carefully selected outdoor scene clipped from a magazine, and wording as suggested for the invitations. While church announcements and the more direct invitations—face to face, by telephone, or by mail—reach most of those concerned, poster and newspaper announcements should not be overlooked because they help to let the whole community know what a given organized group of young people have to offer to other young people, and it may reach a few who would otherwise not be invited.

Games

(1) Leaf Mixer

In advance of the party the Committee Chairman should pick as many different kinds of common leaves as there are guests expected, so that a leaf may be pinned to each guest upon arrival. A vast variety is possible where there is interest and willingness, so it shouldn't be necessary to have two leaves alike, especially in rural areas, or where the group is not too large. However, when two or more persons wear the same kind of leaf, distinguish them by the use of Roman numerals on the leaves—I, II, III, IV, etc.

When all have a leaf pinned to their persons and the game is about to begin, give a paper with the following headings, and a pencil, to each guest and instruct all to list their identifications thus:

Leaf identification

1. Oak (I, II, etc.)
2. Ash
3. Gum
- 4.
5. Pine

Wearer's Name

1. Bill Smith
2. Mary Jones
3. Ruby Brown
4. Janice Black
5. Norma Ellis

By Margaret Eide

The absence of a leaf identification, as above, indicates that the player did not know the name of the leaf worn by Janice Black. This game should serve as an excellent mixer, with strangers instructed to make themselves known to each other so that all players will, at least, have the names of all the guests in the "wearer's name" column, even if the "leaf identification" isn't always possible. Three points may be allowed for each complete identification; but one point where one of the identifications is lacking. The winner should be acclaimed the **Leaf Champion** and given a small potted plant.

(2) Tree Recitation

For this game have all the guests stand in one straight line, unless the players are numerous enough to divide into two or more groups—each with a leader. The leader, standing in the center and well in front of his line, commences the game by calling a letter of the alphabet—such as "c." The first in line should then respond with the name of a tree beginning with "c"—for example, chestnut. Each in turn should strive to do the same calling, for instance, cedar, cherry, coconut, camphor, etc. The first person to miss must go to the end of the line, unless no one can supply the name of a tree beginning with the given letter, whereupon the game proceeds as before, with another letter selected by the leader as the initial one.

When a person who stands below the unresponsive player can supply the name of a tree that has not been mentioned before, that player is promoted to the unsuccessful player's position, while the latter goes to the foot of the line. The "booby" prize, for the poorest performance, should be given to the last one in line. This might take the form of an attractively wrapped envelope marked and containing "apple tree seeds".

(3) Under the Spreading Chestnut Tree

Divide the players into two equal lines that stand about twelve feet apart, facing each other. Each leader, representing chestnut trees, should take a step forward, standing by a basket provided for his line's collection of chestnuts.

At the signal to begin, the first player in each line should run forward to his leader to receive from him a chestnut (or some suitable object), whereupon he hurries behind all the players of his team and then comes to his leader's basket to deposit his chestnuts via the space between the two lines of players. Then he hastens to his original position, so that the second player may start off on his course, and so on—each in turn doing the same thing. The line finishing first should be credited with 5 points, minus 1 point for each chestnut that missed the basket for which it was intended. Do not repeat the game more than three times.

(4) Tree Ball

Instruct the players to choose a branch that is fifteen or more feet from the ground, or some object about as high. With a good ball on hand and a safety spot marked off 75 or more feet from the square below the selected branch (or object), the game begins by having the players congregate within the designated square area below the chosen tree. One attempts to hit the chosen branch with the ball and as soon as he does so, all the players run to the distant "safety spot" before the ball is recovered and thrown at one of them. Whoever is hit by the ball becomes "it" and must be the next to throw the ball, and thus the game proceeds.

(5) Poison Ivy Among the Trees

For this game the players should form a circle with an "it" in the center. A large, soft rubber ball should be thrown at random from one to another within the circle and "it" should attempt to touch or catch the ball. If successful, the last player to touch the ball should exchange places with "it." All should throw the ball rapidly, handling it as if it were really poison ivy among the trees.

(6) Birds' Nests in the Trees

Using white wash (chalk for inside), draw a circle on the ground (or floor) that is large enough to hold all players. Around this large circle make enough small circles to hold all players if three are in each small circle. The game begins with all players in the large circle. When the whistle blows all players go to the small circles—three in each. At the next sound of the whistle, all players form a large circle outside the small circle, taking hands as they march around, waiting for the next blowing of the leader's whistle. Then they break up again, three players going to each small circle. But with one of the small circles erased in the meantime, three players will be without a small circle to go to, so they must again occupy the large center circle, where they must remain until the end of the game (unless they catch some other player running through the large circle). The game continues with the elimination of one small circle at a time until only one small circle remains. The three occupants of this circle, being the winners, should each be given a small award, such as some dime-store souvenir made of birch bark.

(7) Tree Conundrums

After the preceding active games, the leader might ask for oral answers to the following conundrums, as the guests are seated in a semi-circle around a bon-fire that is made ready to light by members of the committee before the party begins. (1) What tree suggests a nice warm coat? (Fir) (2) What is hard on crops? (Locust) (3) What a disappointed suitor does. (Pine) (4) What you would answer to the question, "Whom do you love?" when asked by a beau, girl-friend, or near relative. (Yew) (5) What tree is always sad? (Weeping Willow) (6) What tree is a soothing lotion? (Witch Hazel) (7) How a well-groomed man looks. (Spruce) (8) What tree is made of stone? (Lime) (9) What tree is older than the other trees? (Elder) (10) A tree always found after a fire. (Ash) (11) What tree is found in bottles? (Cork) (12) A tree we carry in our

hands. (Palm) (13) This tree suggests a couple. (Pear) (14) This tree suggests two letters of the alphabet. (Elm) (15) This tree suggests the seashore. (Beech) (16) This tree suggests a day on the calendar. (Date) (17) What is the most unhealthy tree? (Sycamore) (18) This tree suggests a valuable oil. (Olive) (19) This tree suggests one's sweetheart. (Peach) (20) This tree suggests the color black. (Ebony) (21) This tree suggests another color. (Redwood) (22) This tree suggests high favor. (Poplar) (23) This tree produces syrup. (Maple) (24) This tree is waterproof. (Rubber)

(8) Tangled Trees

If the light from the bonfire permits and a written game is desired, "Tangled Trees" is suggested. Provide each person with a pencil and a sheet of paper carrying the names of ten or fifteen trees with the letters of each word disarranged. The one who correctly untangles the most names in a given length of time should be announced as the winner and awarded a suitable prize.

(9) Tree Romance

Distribute copies of the following poem, with the capitalized words omitted—these being the names of trees which the players must insert in their proper places.

ELMER and OLIVE were a handsome PEAR:
He was dark and she was fair.
He looked very SPRUCE and she very fine;
Life was sweet, why should they PINE

Her PALM in his hand, they strolled on the BEECH,
For there's no better place for a DATE with a PEACH.
He cared not a FIG for passers-by,
For she was the APPLE of his eye.

He said, "My darling, I love YEW,
Won't you say you love me too?
I'll buy you jewels and coats of FIR
And a cat that will sit by the fire and purr.
I'll work like a DOGWOOD, I'll always be true;
My love will be EVERGREEN and new."
She said, "All right, it all suits me;
I'll be a limb of your family tree."

Refreshments

The refreshment menu might feature the usual camp-fire treats, or it might be planned to harmonize more exactly with the party theme. Then, it would include tree products, such as nuts and fruits.

God's Sentinels

Ideally, the party should conclude with suitable devotional spirit. In this case the following would be appropriate: Have Leaguers prepared in advance to give sentence thoughts and prayers based on: Genesis 2:9; Job 24:19, 20; Psalm 1:1-3; Matthew 7:17-20; Matthew 12:33. Then have a soloist sing Joyce Kilmer's well-known poem, "Trees".

The doing of some landscaping work on the church or parsonage grounds is a project which might well grow out of this party, if such a thing is desired.

"Blest Be the Tie That Binds" or "God Be With You 'Til We Meet Again" could be sung as a parting song.—"Better Leagues"

Enlarge Your Vision

Erwin S. Spees

Some time ago it was our privilege to attend a number of youth camps in a certain section of the Church. We asked many young people what the church camp and leadership school meant to them. Their replies can be summed up as follows:

1. "The camp has given me a larger vision of the work of the Church."
2. "The camp has made it possible for me to go back to my congregation and be a more efficient worker in its program."

But this is also true of adults who take time each year to attend a summer school for church workers. Camp and summer school programs are prepared with the idea of helping the local church. And the local church is benefitted to the extent that it sends its young people and adults to these camps and schools. Here are the 1944 camps and schools. From the following list it



will be noted that the name of the sponsoring agency is given first, then the date of the school together with name and location, and finally the name and address of either the dean or the chairman of the school. All inquiries concerning the schools, courses offered, leaders who will serve on the staff, and the like, should be directed to the deans or the chairmen of the schools.

South Carolina, Georgia-Alabama, Florida Synods	June 25-July 1	Columbia College, Columbia, S. C.	Rev. J. Obert Kempson Drawer 189 Columbia, S. C.
District Luther League	July 8-15	North Saskatchewan Summer School Canada	Rev. M. Ruccius Valbrand, Sask. Canada
Maryland Synod	July 10-15	Hood College Frederick, Md.	Rev. R. L. Sloop 600 W. Washington Ave. Hagerstown, Md.
Indiana, Michigan, Kentucky-Tennessee Synods	July 11-16	Lake Wawasee Oakwood Park Syracuse, Ind.	Rev. F. M. Hanès, D.D. 825 W. Marion St. Elkhart, Ind.
South Saskatchewan Pastors, and Manitoba Synod	July 12-16	Echo Lake Camp South Saskatchewan Canada	Rev. Ewald Kublik Davin, Sask., Canada
Illinois and Wartburg Synods	July 16-23	Long Lake Summer School Ingleside, Ill.	Rev. C. L. Venable, D.D. 1032 Superior St. Oak Park, Ill.
Central Conference of the Northwest Synod	July 16-22	Lutheran Lake Camp on Lake Pepin Frontenac, Minn.	Rev. N. K. Feddersen 5740 Pillsbury Ave., S. Minneapolis 9, Minn.
Ohio Synod	July 17-23	Lakeside Summer School Lakeside on Lake Erie Ohio	Rev. Joseph W. Frease 20 S. 3rd St. Columbus 15, Ohio.
Virginia Synod	July 17-24	Massanetta Springs Assembly Harrisonburg, Va.	Rev. John H. Fray Shepherdstown West Virginia
The Parish and Church School Board	July 17-31 (Senior Boys- Young Men)	Camp Nawakwa Biglerville, Pa.	Rev. M. E. Brenneman 210 Baltimore St. Gettysburg, Pa.
New York Synod	July 20-25	Silver Bay on Lake George New York, N. Y.	Rev. Paul C. White, Ph.D. 39 E. 35th St. New York 16, N. Y.
Manitoba District Luther League	July 22-29	Lake Brereton, near Rennie Manitoba, Can.	Rev. F. W. Lenz, Chr. 493 Lipton St. Winnipeg, Man., Can.
Manitoba Synod	Dates to be Announced	Spruce Grove Leadership School Alberta, Manitoba, Can.	Rev. L. Koss, Sec. Hay Lake, Alberta Canada
Wisconsin Conference of the Northwest Synod	July 30-Aug. 5	Green Lake Summer School Green Lake, Wisconsin	Rev. C. A. Puls, 1025 University Ave. Madison 5, Wis.
The Parish and Church School Board	August 1-14 (Senior Girls)	Camp Nawakwa Biglerville, Pa.	Rev. M. E. Brenneman 210 Baltimore St. Gettysburg, Pa.

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Suggestions For Summer Reading

By IDA CLOSSMAN

Member, Education Committee, Luther League of America

"A Primer for Teachers"—Margaret Slattery.
Harper. \$1.25

A very interesting book, full of suggestions well worth thinking about. Helpful for those presenting a topic in Senior and Young People's Groups and for Sunday School teachers. It could be used by a Young People's League for discussion.

"Reaching for Them"—The Board of Social Missions,
U. L. C. A., 231 Madison Ave., New York 16, N. Y.

A fine study manual for local Leagues. Several of the chapters are especially well written for study by the two older groups.

"George Washington Carver"—Rackham Holt
(Biography) Doubleday. \$3.50

Universally respected for his genius, his courage and patience, beloved by his race, George Washington Carver presents a magnificent subject for a great American biography. Dr. Carver never stopped studying, never ceased learning. His profound knowledge of the soil and living things enabled him to find ways of helping his people to better living.

"The Little Locksmith"—Katherine Butler Hathaway.
(Biography) Coward-McCann. \$2.50

When she was five years old she was afflicted with tuberculosis of the spine, and for the next ten years lay flat on her back. During this time she lived in a fairy-tale world of her own, until at fifteen she was cured—but deformed. Her struggle for adjustment to a world that isolated her is set forth in these pages—an intensely personal, introspective autobiography told with beauty and grace.

"Get Thee Behind Me"—Hartzell Spence
(Whittlesey House) \$2.75

Written in the same light humor that made "One Foot in Heaven" a best seller, the author tells why Satan tugs hardest at the coat tails of preachers' progeny. Amusing, heart-warming and wise.

"Living Biographies of Religious Leaders"

H. T. and D. A. Schnittkind—Garden City. \$1.98

Inspiring stories of the lives and teachings of Moses, Buddha, Confucius, Jesus, Mohammed, St. Francis, Luther, Loyola, Calvin, Wesley, etc.

"My Father's World"—Merton S. Rice.
Abingdon-Cokesbury. \$1.75

Through prose and poetry and the spiritual insight of a man who lived close to God and the world God made, the miracle and majesty of nature are revealed. This is a book to help you increase your faith by deepening your insight into the beauty of God's world. Illustrated with superb photographs of nature scenes.

"Come In"—Robert Frost. Henry Holt. \$2.50

The ideal collection from one of America's best-loved poets. This newest volume of Frost's poetry contains more than 80 of his most famous and popular poems, selected by Louis Untermeyer. Including one poem never hitherto published, this volume departs completely from the "memorial" sort of collection. The treatment is informal throughout; the selection is fresh, modern, and alive, with the poems classified according to appeal and subject matter. Edited, with commentary and biographical introduction by Louis Untermeyer, "Come In" will delight its readers.

SUMMER CAMPS AND SUMMER SCHOOLS OF THE CHURCH

(Continued from Page 10)

Nebraska Synod	August 6-11	Midland Summer Assembly Fremont, Neb.	Rev. A. O. Frank, D.D. 35 E. 10th St. Fremont, Neb.
Rocky Mountain Synod	Dates to be Announced	Luther League Leadership Camp Camp Crockett Rye, Colorado	Rev. W. Conradi 506 Abriendo St. Pueblo, Colo.
Ohio Synod	August 20-27 (Seniors)	Camp Mowana Ohio	Rev. Joseph W. Frease 20 S. 3rd St. Columbus 15, Ohio
The Parish and Church School Board	August 21-28 (Leadership Camp)	Camp Nawakwa Biglerville, Pa.	Rev. M. E. Brenneman 210 Baltimore St. Gettysburg, Pa.
Luther Leagues of Brooklyn, Long Island, New York City, West Chester District, and Connecticut State	August 27- September 4	Pinecrest Dunes Luther League Leadership Camp Peconic, L. I., N. Y.	Rev. Dorr R. Crounse 112 Court House Road Franklin Square, L. I., New York
Nebraska Luther League	Dates to be Announced	Nebraska Luther League Camp Camp Sheldon Columbus, Neb.	Rev. Wallace S. Livers Ponca, Neb.



YESTERDAY'S LIGHTHOUSE AND TODAY'S

Cleopatra unwittingly began the use of the lighthouse as a guide post to navigation. Towers, which she had constructed along the lowlands of the River Nile, became landmarks for the sailors to mark their course. In thanksgiving for this aid, they often gave offerings at the temples. It is said that many charts were engraved on the walls of these temples, and that later these were transferred to papyrus for general use.

One of the most famous, and perhaps the first, is the lighthouse which was built on the island of Pharos at Alexandria. Its light could be seen for a 100 miles. It was one of the wonders of the ancient world. Tradition states that Alexander the Great watched the movements of the enemy flotillas 100 miles away, in a great mirror which he had placed on top of the tower.

Day markers as an aid to navigation were an easy problem, but a guide after sunset was a graver one. As navigation spread from the Mediterranean up into the rocky coast of the British Isles, the development of the lighthouse begins to show progress. Early in the 17th Century, England began the first use of lighting equipment as an aid to the mariner, when she erected the famous Eddystone Light. It burned 24 candles, unaided by reflectors, and of course was a very dim and uncertain light, which could not be seen at any great distance. Open fires, owned and operated by private individuals, who levied tolls upon all shipping, became an uncertain and dangerous custom. Wood fires lost themselves in smoke, and coal fires were put out by storms. An irregular light is more dangerous than none at all.

The greatest problem was to collect the light which shot up and down as well as out, into one penetrating beam spreading in a V shape. This was first done by reflectors, but in 1788 the Fresnel lens was invented. This was the beginning of concentrated light equipment. Thomas Stevenson, the father of the poet Robert Louis, soon after this invented his holophotal prisms, and he thus became the father of the modern lighthouse, which have in turn become the forerunner of the radio beacon signals.

Sandy Hook Light, at the south point of the New York Harbor entrance is the oldest standing light-tower of the country. It was first lighted on June 11, 1764.

The keeper of the light is under Civil Service as an employee of the Bureau of Lighthouses. This Lighthouse Service was established by the first President of the United States, George Washington. The keeper must know his equipment and how to use it. His light, with its delicate mechanism, and his fog signals must be kept going perfectly. Instead of safety, a slight change in the warnings of a particular light might bring disaster.

One of the many duties of the keeper is to regularly give a new coat of paint or whitewash to the tower. He

finds that the best time to do this is the first part of June, as it takes a certain kind of wind to dry up the mixture of lime as fast as it goes on to give a pure white tower. It is a lonely life in most cases which these guardians of our Coast must live, and they must be constantly on the job. He must be an excellent boatman as well as a steeple jack, for often his tower is separated from the mainland by treacherous waters.

Lighthouses are universally the same. As one writer puts it, "they are a chapter in that book of universal brotherhood which the nations of the future may write." They are spared by the enemy in time of war, and "they go down to pity and mercy and faith."

If you do not want the Luther League of America to go back to the 24-candlelight power by curtailing its budget to the extent of the deficit in your gifts to the Sustaining Membership Fund, then send in your gift of a Contributing, Alumni, Loyalty, Gift, Memorial, Service or Honor Membership to the Luther League of America today.

MILDRED GARTELMANN, Chairman

★ ★ ★

"THE TIE THAT BINDS"

(Continued from Page 6)

"Almighty and most merciful God, Who hast now united this man and this woman in the holy estate of Matrimony: Grant them grace to live therein according to Thy Holy Word; strengthen them in constant fidelity and true affection toward each other; sustain and defend them amidst all trials and temptations; and help them so to pass through this world in faith toward Thee, in communion with Thy Holy Church, and in loving service one to the other, that they may enjoy forever Thy heavenly benediction; through Jesus Christ, Thy Son, our Lord, Who liveth and reigneth with Thee and the Holy Ghost, ever One God, world without end." Amen.

That's a beautiful prayer. Blest be the tie that binds our hearts in Christian love!

★ ★ ★

A SUNDAY IN SICILY

(Continued from Page 7)

the full knowledge and comforting assurance that in His Omnipotent Providence this same moon some six hours hence will be shining on my beloved family, friends, and congregation, with their prayers arising to the Throne of Grace in my behalf. Half asleep I am convinced more than ever that the experience of a Sunday in Sicily, just one day in the life of an army chaplain, is in full accord with the marching orders of my Commander-in-Chief, the Lord Jesus, who commanded, "Go ye".



ANCHORS AWEIGH!

Students In Blue

By
FRANK EARNHEART
V-12 Student, U. N. C.
Past President,
S. E. Region, L. S. A. A.

Every college campus with few exceptions, echoes today to the sound of marching feet. Here at the University of North Carolina blue-clad, pre-Midshipmen make up over half of the student body.

Carolina was in a peaceful village. Students played, sang, and studied with no thoughts of war—except perhaps upon our neighbor, Duke University, during football season. Just like your college, I suppose! Then came the fateful December 7, 1941, and with this day our lives, our future prospects, changed like an island swept by a tropical hurricane. We still played; my friend and I still went to the Lutheran Church on Sunday and to the LSA meeting during the week; we still had our week-end social activities; but gradually old faces began to disappear, only to appear later in uniform. Our bull sessions began to take on a more serious tone. It was no longer, "What course are you going to take?" but "When are you going to enlist?" War with all its implications had descended upon our peaceful campus. My roommate took the army reserve, but it was the navy for me. We had a bet as to which one would be called to active duty first. He lost and is now "missing in action." Yes, the war came home in a personal way to me, in a way that made it difficult to study things like chemical formulas

and English. I was not being melodramatic when I requested active duty. The Navy Department said "No." They wanted us to fortify ourselves with knowledge which we would need as future officers.

I had just finished my sophomore year when orders came for me to report back to the University of North Carolina for another year of college in the new Navy V-12 program. At first I felt strange in my new bell bottoms and middie blouse; but I soon learned that I was in the navy, that I lived on a deck, slept in a bunk, and climbed the ladder to the second deck, and that liberty began at 1300 on Saturday. However, our C. O. assured us that we were to be students first, with the least emphasis on the military side. But Carolina was not the same place; it had gone to war.

Days became weeks, and weeks months until time for the 1943 LSAA Ashram came. I had been looking forward to this trip with a great deal of anticipation, but I was no longer able to pick up and leave at my own discretion. So I marched bravely into the C. O.'s office and put up an argument comparable to Benet's debate between the devil and Daniel Webster. Finally the C. O. consented to my going; so, with two other students from the Southeastern Region of the LSAA I made the long

trip to Lake Geneva and back for one of the most profitable weeks of my life.

In several weeks we were bidding many of our former classmates goodbye as they departed for Midshipmen School. Our eyes became just a little misty as we shook their hands and gave them an affectionate slap on the back. This time the grip was just a little firmer than formerly and the back slap devoid of any jovial feeling. We felt what none dared to voice.

Last night, as several of us had what will probably be our last bull session together for some little time, we began to wonder just what had happened to the 1300 members of our freshman class. The majority of them are scattered over the seven seas. Some we knew had already made the supreme sacrifice. We also knew some of us were slated for the same fate; yet our thoughts were not on the war, nor death, but on the distant day when the war would be won! Then we could come back to college to get our degrees, get married, and do the things we had dreamed of. It was funny how most of us were living only for the future with most of the idealistic speeches of civilian days gone. Naturally we were interested in what Midshipmen School we would be sent to in a few weeks and how many of us might flunk. Faison was going to the air corps; Jim wanted to be a submarine officer. Bob wanted PT boats; but Charles, being preoccupied with thoughts of his girl back home, was non-committal.

I will remember this last session for a long time. We ended our session with a discussion on religion. This topic is usually absent from our discussions, since one of the boys is a Jew and another a Catholic, and another says he is an atheist, though we are just a little dubious about his sincerity. The self-styled atheist admitted that when the shells began to scream he would probably pray harder than any of us who were frank to admit the spiritual strength and solace to be gained from prayer. We were not concerned however with the war but with the post-war world. Our concern was whether religion is going to adjust itself to the needs of the returned, war weary service men, whether the Church is going to make peace with itself and cease the war which it has carried on for so long

(Continued on Page 19)

War ★ Youth ★ Peace

YOUTH
ARE
WINNING
THE
WAR
THROUGH
ADEQUATE
TRAINING



YOUTH
WILL
WIN
THE
PEACE
THROUGH
ADEQUATE
TRAINING

*The Christian College is an Agency of the Church for the Promotion of the Kingdom
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CARTHAGE COLLEGE, Carthage, Ill.
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LENOIR RHYNE COLLEGE, Hickory, N. C.
MARION COLLEGE, Marion, Va.
MIDLAND COLLEGE, Fremont, Neb.
MUHLENBERG COLLEGE, Allentown, Pa.

NEWBERRY COLLEGE, Newberry, S. C.
ROANOKE COLLEGE, Salem, Va.
SUSQUEHANNA UNIVERSITY, Selinsgrove, Pa.
THIEL COLLEGE, Greenville, Pa.
WAGNER COLLEGE, Staten Island, N. Y.
WATERLOO COLLEGE, Waterloo, Ontario, Canada
WITTENBERG COLLEGE, Springfield, Ohio

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The Board of Education, The United Lutheran Church in America, Washington, D. C.*

The SERVICE Leaguer

OF THE CHURCH BY THE CHURCH FOR THE CHURCH

The United Lutheran Church in America

A PART OF THE LUTHER LEAGUE OF AMERICA WAR SERVICE PROGRAM

VOLUME 1

JUNE, 1944

NUMBER 3

Former League Deaconess Serves As Nurse In Italy

★ Greetings from President Schaediger

Greetings to you from The Luther League of America! Those of us who are maintaining the home front in young people's activities are proud of the fine leadership you gave where you were during the Easter Season of 1944. Many Luther Leagues have received letters from you telling of the way you helped at the Easter Services in the camps, at the hospitals, or behind the battlefronts. It made us feel anew the worthwhileness of all our former efforts, to learn of your continued interest in the faith of your Church.

So many of you were leaders in your home Luther Leagues. You were the chairmen of committees in charge of "Sunrise Services," etc. You were taken for granted in all you did for the youth of your home congregations. It is now that we realize how much we depended upon you, for others with much less experience are now handling things. They are just as quick to learn as you were, and by the time you return to the home front they will be well versed in all the things you used to do. We are counting on your being proud of them when you witness what they can do. And we hope that you will return with a determination to give to all the coming youth of the Church the same opportunities you had before the nation called you to defend these opportunities.

May God be with you, not only during the post-Easter Season, but throughout all of your present and future experiences!

ALVIN H. SCHAEIDIGER,
President



SISTER NORA MCCOMBS

★ Leaguers Sound Off

One lieutenant recently returned from duty with the Army Air Forces in the Caribbean had this to report to his local League:

"Enlisted men seem to have more interest in religion than officers—I frequently found that I was the only officer at church services."

He also pointed out a possible problem of post-war days saying,

"Youngsters with rank in service will have a tremendous adjustment to make in the post-war world because

★ Sister Nora McCombs Ministers to Wounded

One of the finest examples of Life Service today can be found in the person of Sister Nora McCombs, former active Luther Leaguer, who is now serving as an Army Nurse in Italy. While still in North Africa a few months ago she wrote:

"Here in our unit, Church services are held out under the blue sky, on the hospital grounds. Patients come in wheel chairs, on crutches, others limping or wearing bandages. Nurses, medical officers and enlisted men attend these services. To look over this strange congregation, so unlike the ones in the churches at home, gives one a deep sense of awe and reverence as each bows his head in prayer and prepares his heart for worship. Voices join in singing the grand old hymns of the Church and one feels very near the heart of God even if we are in a strange land. God has placed beauty everywhere and to this country He has been most generous.

"I am enjoying my work among the sick and wounded who are cheerful and full of hope. Our youth will ever march on to make the world safe for all!"

Sister Nora enrolled with the Red Cross in 1930 and began her war-time career at Camp Lee, Virginia. Her educational and training career includes Mount Amoena Seminary, Mount Pleasant, N. C.; The Charlotte Sanatorium Training School for Nurses at Charlotte, N. C.; and the Baltimore Training School. She has been head nurse of the National Lutheran Home in

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"I will never forget what the Church is doing for me"

The U. S. Service Committee of Christ Lutheran Church, Buffalo, New York

Remembers Her Men and Women In Service

The day after Pearl Harbor the Brotherhood of Christ Church inaugurated a program to meet the spiritual and physical needs of the sons of the Church in the service of our Country. As far as lies within our power we have sought to have the comfort, cheer and inspiration of the Church go with them. At the annual meeting the following month it received the endorsement of the congregation. A committee was appointed with representatives from all organizations and members at large. Veterans of World War I were purposely appointed to help us meet the needs of men in the service.

Various methods and means were employed to send cheer and comfort to the men away from home. As each young man enters the service he is given an apron-type bag filled with the immediate needs of a man in service. The Pastor supplies each with a New Testament. The enlistee is requested to keep the Service Committee informed of all changes of addresses promptly.

Each month the men receive a gift of a practical nature, i. e., shaving cream, razor blades, tooth brush, soap, dental powder, etc; the monthly Parish paper; the devotional booklets as they appear each season. Reports from the men in service enable us to send the articles most needed, or difficult to obtain at their post.

At Christmas a special five-pound package is sent each man, along with a carton of cigarettes. The Easter gift consists of a carton of cigarettes.

Each member of the Service Committee is given a correspondence list and instructed to write at least once a month. A special newsy article about the men in service in the monthly parish paper keeps the men informed of the activities and whereabouts of their fellow-members.

Occasionally the Committee prepares a special fellowship dinner for the families and friends at home for their mutual encouragement. Since our seating capacity for dinners is only 315, the sale of tickets was limited for a time to Service families.

The Committee represents the entire congregation and requests all organizations to work with and through the committee. The vast amount of secretarial work connected with this program is centered in the Parish secretary, who keeps an accurate list of addresses and attends to all mailings. Mr. Ellsworth Miller, former Treasurer of the New York State Luther League, is the chairman since its inception. Ten of the 22 members of the Committee were former Luther Leaguers.

The program is financed solely by free-will gifts placed in special boxes in the vestibule of the church. Announcements relative to this work is made only at Christmas and Easter. No program has received such hearty endorsement and such liberal support with so little urging. The total expenditures for gifts in 1943 was considerably over \$1000. With an ever increasing service roll, the cost increases from month to month. At present there are 180 men in service and one WAC.

The Committee has arranged for the Service Roll, the Service Flag, and offers its assistance to the families at home and to the men in service.

This service to our men in the armed forces has become the finest program of practical Christianity the Church has ever been able to render her members. The men in service are most enthusiastic about it and co-operate wholeheartedly. The promptness and regularity with which the men acknowledge the receipt of the gifts tells us in no other terms how much they appreciate this service of the Church.

The following are characteristic comments of the men in Service: "It is mighty good to know that the Church cares so much for us." "I want to take this opportunity to convey my heartfelt thanks to all who are responsible for those monthly gifts. . . . It's really delightful to receive them and I feel like a kid on his birthday, every time I open my package." "Another surprise package, but most useful." "Christ Church rang the bell again." "I will never forget what the Church is doing for me now."

★ Convention Days Are Here Again

Luther Leaguers in the Nation's Service will turn their minds at this time of the year to the conventions of their State and Synodical Leagues, their Federations and their Districts as they assemble in Annual Conventions.

Fond memories of happy fellowship in the years gone by at these conventions will urge those at home to make the convention days all the more precious and those who are in the Nation's Service will be very much missed during the convention sessions this year.

Many of the officers and committee members are now in the Armed Services and the determination of Luther Leaguers at home to carry on the good work of the Luther League is commendable. Registration may be smaller, familiar faces may be absent, heart-throbs may be stronger, but the Luther League spirit will prevail and the days of victory will witness a great return to the work so many have loved.

So we say to those of you who are away, we at home will remember your service to your League, you will be remembered in the convention prayers, and your spirit will help make the blessed convention days happier and fuller for all of us.

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★ Hollis Leaguers Busy in War Days

The Intermediate and the Senior Leaguers of Holy Trinity Church, Hollis, Long Island, New York, have been kept active by a series of activities all through the winter, and which will continue during the spring. The boys of the League have collected waste paper from the homes of the Church members on Saturday mornings, and have collected to date over 8 tons. This has brought over \$100.00 into the League Treasury. The girls of the League meet on Thursday evenings, and have completed the knitting of an afghan, to be presented to the Red Cross. There has been a series of athletic contests between the Senior and Intermediate boys, including baseball, basketball, swimming, bowling, and football. The score now stands, Seniors 4, Intermediates 1, but the Intermediates are out for revenge during the second series which will start with swimming at the Jamaica "Y" pool, in May. Many of the Hollis Leaguers expect to attend the Pinecrest Dunes Luther League Leadership School at Peconic, August 27-September 4.

Ex-Intermediate Secretary of L. L. of A. Now Harrisburg, Pa., Service Pastor



FROM THE FRONT DOOR VIEWPOINT Hey, Buddy!

H—ave a Cookie?
E—njoy a game of ping-pong?
Y—our dogs tired? Need a shower, a shave or a shine?
B—ust into our Center.
U—se our hospitality.
D—raw up a chair and chat.
D—rop a note to the home folks.
Y—our smallest wish our biggest opportunity.

That's how we greet them in "black and gold" lettering from the outside of the front door. While inside we are fully equipped to minister to the physical, social and spiritual needs of the service people entering the Center. No service is too small or too complicated to render to the utmost. Each entrant, be he or she a regular or a beginner, is warmly greeted with a smile, a cheerful "howdy-do," or "Hi, Sarge," or some similar designation. Of the hundreds of service people coming weekly to our Center from the Railroad Station for showers, looking more like coal miners than well groomed uniform-ists, we both greet them and then throw a towel at them and direct them downstairs. I overheard one such recipient say to another in the shower room, "Gee, they never asked me what I wanted, but just threw a towel my way."

The largest contingent to enter the Center at one time was 72 soldiers under special detail from the west coast to somewhere in England. In the four hours with us they showered their

bodies, shaved their faces, shined their shoes, snoozed all over the place, snorted the radio-recording machine given the Center by the Harrisburg District Luther League, from the moment of entrance until departing, socialized with us in pleasant conversation and sent letters to their home folks.

The Center's 2nd Anniversary was celebrated on Monday, April 24th, at a Covered Dish Dinner with 250 military and civilian personnel present. What have we done for the more than 60,000 service people using the Center those two years? Everything under the sun. One word will answer. That word is, "hospitality-ized." This is a home away from home, and in all our services and ministrations we remember that we are dealing with men and women away from home and that it's our job to fill the void created by absence from home and loved ones, from home pastor and church, and to make them happy. To this end we enjoy the support of twenty-six Lutheran congregations in and around Harrisburg who supply us with a bevy of Senior and Junior hostesses, refreshments and are "johnny-on-the-job" in supplying our smallest wish.

In closing, I wish to extend greetings to all Luther Leaguers, especially to those in the service of their Country and God. What a host you must be?—Yesterday giggly, gawdy, gangling and gum-chewing 'teen agers, today grown-up and wearing the uniform of freedom. God bless you, lads and lassies, and may you ever remain good soldiers of the Lord Jesus Christ.



Howdy, Luther Leaguers! How are 'you all'? I'm fine, thank you. So is Mrs. Wolf, who is co-pilot here at the Lutheran Service Center in Harrisburg. That goes for Betty, our older daughter, the Center's chief hostess. The younger daughter, Kitty Lou, aged 13, the "cutie" of the family, is assistant hostess to the servicemen, but chief to my Boy Scouts which meets weekly in the basement of the Center. As for the son, Bob, Jr., who for six months was at Boston University in the A. S. T. P. and now a rifleman in the Infantry at Camp Pickett, Va., he's "tops"—an inch taller than his dad.

Not all are service people to cross our portals. Many a Luther Leaguer, in and out of uniform, have been greeted by their "Uncle Bim"; with one of them, a preacher's son, asking for a loan—and paying it back, too. We meet them wherever we go. Only the other day I applied for an appointment with a Chiropractor and the doc's receptionist, on entering the reception room the second time, called out my name. I enquired of how she knew me and she replied, "I rode with you and Mrs. Wolf and Miss Melhouse to Harrisburg from the Pennsylvania State Luther League Convention in Wilkes-Barre in 1936." Then she told me that her name was Jane Klosterman, former member of Augsburg in Harrisburg, and now of St. John's, Steelton.

We likewise hear about them from outside sources. Dr. Harry F. Baughman, professor at Gettysburg Seminary, formerly pastor of Trinity, Germantown, informed me that the "teen age lad who years ago while I was addressing the Intermediate Luther League in that church, in an undertone to my question, "What does the letter 'N' stand for?" replied "Nertz" to his buddy sitting next to him (Dr. Baughman was seated behind the two boys and overheard the reply of the one), was now a Lieutenant and serving overseas. I'll forgive the x-teener for that smart remark provided that as a soldier he gives Mr. Hitler "the Nertz."

★ Chaplain's Chatter

Chaplain Robert E. Lee, U. S. N. R., stationed on the now historic island of Attu, Alaska, was the first Protestant Chaplain to land soon after the invasion and probably conducted the most unique celebration of Reformation Sunday that was held last October.

"In the midst of one of the famous Aleutian 'williwaws' forty-nine Lutheran men gathered in the early morning darkness to celebrate the 426th anniversary of the Reformation and to receive Holy Communion.

"Surely, history was made on this distant and barren island. Never before in history has there been a Lutheran Communion Service on Attu Island. Those who received the sacrament came from 18 states and Washington, D. C. They represented the United Lutheran Church, the American Lutheran Church, the Missouri Synod, the Augustana Synod, and the Norwegian Lutheran Church of America."

One of the unique events of this service was that Chaplain Lee, a ministerial son of the Church of the Reformation, Washington, D. C., Oscar F. Blackwelder, D.D., Pastor, served the sacrament to a fellow member of his home church, Allen C. Peterson, Y2/c, who had just recently reported for duty in Attu.

Before entering the chaplaincy in February, 1943, Chaplain Lee was Pastor of Luther Memorial Lutheran Church, Blacksburg, Virginia, and Lutheran Chaplain of Virginia Polytechnic Institute. He is of the historic General Robert E. Lee family.

Both Chaplain Lee and Yeoman Peterson were active Leaguers as some will remember that during the former's seminary training at Gettysburg he served the Maryland Synodical League as Field Representative, while the latter was editor of one of his local League papers.

Latest word from Chaplain Lee states that the Easter Communion Service had 150 Lutheran servicemen from all branches in attendance. Probably the first offering for Lutheran World Action was received in Attu to the tune of \$50 from these men.

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LEAGUERS SOUND OFF

(Continued from Page 1, Col. 2)

they will no longer have large numbers of men under them."

A member of the Royal Air Force attending the same League meeting expressed his opinion when he said, "The returning service man won't want pity—but he will want to be aided in helping himself."

How about it fellows? What do you think about these questions? Send in your thoughts today!

★ Pastoral Patter

TRANSLATING OUR ENTHUSIASM

Enthusiasm is a great word; it is a greater emotion. The word is derived from ancient Greece where "en-theos" meant "full of the god." The emotion is a sign of life and is certainly all to the good as witness to a living faith, a living religion, a living loyalty. But the fact of the matter is that enthusiasm is useful only as it is translated from word or emotion into action. Last month we had the opportunity to translate several "pages of our enthusiasm!"

In every part of the United States members of congregations belonging to the eight groups composing the National Lutheran Council translated a healthy enthusiasm into vigorous Lutheran World Action. The concern of Lutherans for service men and women, for younger churches of the orphaned mission fields, for uprooted war-workers, for prisoners, refugees, and oppressed fellow believers became **prayers and gifts**. It was good to share again in translating emotions into gifts that once more keep a green light signaling "go ahead" to the timely program of Lutheran World Action!

Yes, Mothers' Day came last month. That might have been just another exhibition of commercialized sentimentality; but it wasn't. The day never had more meaning to millions of mothers. There were words, and letters, and symbols, and deeds, until Mothers' Day reached toward a dignity to match the high hopes and the deep concerns of motherhood. In days like these one just doesn't let a mother "down" and everywhere we tried to translate the **sentiment of enthusiasm into the deed of honest appreciation**.

Then came Whitsunday when the **enthusiasm** of a memory became the **experience** of Christian commitment. The remembrance of what happened at another Pentecost reached beneath the formal surface of the church this year and we discovered that we are still alive to the promises of a God who always cares. The Great Idea took hold again and set us to translating our faith into a language that the world can understand—the witness of a light in darkness, of love to outlast the world's hatreds. And what a job remains! Wanted—more translators!

The Rev. L. Ralph Tabor,
Director L. W. A. for U. L. C. A.

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SISTER NORA McCOMBS

(Continued from Page 1, Col. 3)

Washington, D. C., women's nurse at Gettysburg College, nurse and member of the faculty of the Baltimore Training School, member of the first Defense Rescue Squad, and teacher of Civilian Defense classes and general Red Cross groups.

★ League Leaders In Service

Daniel J. Lehmann, past President of the Luther League of New York State is now a Staff Sergeant in the Army Air Forces stationed at Dale Mabry Field, Tallahassee, Florida.

Resurrection Church, St. Albans Long Island, lays claim to having started Dan off on his League career. His executive abilities which made him a valuable asset to the commercial paper business in New York City, were quick to be recognized by the Long Island District which elected Dan to be its President.

Under his administration among the things to be noted was the development and formation of a new district League in outer Long Island. Churches in this area looked to Dan for guidance on how to set up a good district organization.

It was at the 1940 State Convention at Poughkeepsie that the Leaguers voted Dan Lehmann into the Vice-Presidency. Just one year later, when Dan's District played host to the State League in New York City, he was elevated to the post of President of the State League.

Touring the State shortly after his election, the local districts came to look upon Dan as a very able leader with some fine ideas for League work. However, Selective Service came into the picture shortly after Pearl Harbor and Dan's draft status was uncertain at the time of the next State Convention in May 1942, forcing him to cut off his League activities in order to prepare for induction into the armed forces. This finally came in December of that year.

Accepted into the Army Air Forces, he was sent to Miami, Florida, for his basic training. At Fort Logan, Colorado, he received special training in administrative work. Returning to Florida in May, 1943, he was assigned to Dale Mabry Field, Tallahassee, where his work has to do principally with classification.

On August 8, 1943, he married Miss Erika Neuberger, an active Luther Leaguer, who is also from St. Albans, L. I. She joined him at Dale Mabry Field the latter part of 1943 and is still residing in Tallahassee, Florida, where the Lehmann's are holding forth.

Dan is only one of the many State and Synodical League officials whose League careers were cut short by the call of military service. The Luther League of America has given some of its ablest leaders to the war effort. It has been the hardest hit auxiliary of the Church, and yet we know that it is the earnest prayer of all its leaders whether in uniform or not for it to carry on despite the handicaps imposed by the war and to build for the world of tomorrow.

Spreading The Light

By MARGARET E. GIPPERT
Saugerties, New York
Member, Life Service Committee,
Luther League of America



The night is very dark; I look out of my window; a beam of light flashes by; it disappears and now it is back again. It is a guide to the planes as they travel through the blackness of the night. We too need a light to travel "life's roads" which are painted dark and black today. In the book of Psalms, we find these words, "Thy word is a lamp unto my feet and a light unto my path." "Thy Word" gives us a light to travel our many roads of life—to-day, tomorrow, always.

We all can be of service to God and help to carry His Light and His Word into all the world. We must have light, and greater light; we must make our paths through the present maze of confusion. We need His light, His word to guide us. We must move out, go ahead, and pass the bend in the path. Are we young people ready to take the Lamp and Light the paths of the world? Jesus still speaks and asks, "Whom shall I send?" Will you and I speak up as Isaiah spoke, "Here am I, send me"?

The Christian Church has stood through nineteen centuries, centuries of strife and wars. Those first leaders of the Church must have seen a light, the light of giving service and keeping God's words and passing them on down through the ages to us. As each decade came on, new leaders came forward, each determined to make the Light of the Word more available to men—leaders like James and John, whose passionate courage won for them the nickname, "Sons of Thunder"; and Paul, whose life was changed from the arch-persecutor, into a missionary for Christ; and Martin Luther. Have we lost the glow of these enthusiasts? Are we training the Church leaders who will keep "Thy Word" before men? Do not let us fall down on the job as Missionaries for Christ!

God is revealed in every personality, even in that of the lonely beggars and the despised outcasts. The more Christlike a person is, the more truly he reveals the Spirit of God. To see God, we must give our attention to Him. Jesus said, "Blessed are the pure in heart, for they shall

see God." The first Christians were those who followed Jesus in search of the secret of His person and power. His radiance of personality attracted them, and for that kind of life they forsook all to follow Him. Are we ready to follow Him and carry the Light?

Calls to Service! Those between the ages of seventeen and thirty-eight have special calls to Service today—service to our country; we promptly lay down our books, our tools, our trades; we quickly set aside our work and readily answer the call. The number in this service mounts daily. But there is a greater call to service—a call to the service of God, a service everlasting. We need recruits, from the youth of the Church to enter the ministry or the diaconate. Keep the recruits coming on! The Church needs leaders, more leaders, and a succession of leaders who can carry the Light. This light will kindle the fire of the Holy Spirit in people and make their lives useful in Service.

The Christian way is a highway of eternal growth. We grow as we steadily move along, earnestly seeking and striving. "Heaven is not reached in a single bound," nor "Is Jesus won in a day." Winning Jesus will come as the result of earnestly seeking Him, reaching out and striving to know Him better and following Him steadfastly. Jesus said, "I am the light of the world; he who follows Me will never walk in darkness, he will enjoy the light of life."

We must have light, more light, to know and do our part. "Do and ye shall know" is the promise of Jesus open to every man's verification. Without doing, we must remain in narrow ignorance. We must cross the threshold to find what is beyond. To act is the first step in discovery. To give greater service, we must know; but to know we must give more. His Light must shine not only on the easily travelled roads, but it must be taken to the difficult places to lighten our own pathway and that of our fellow travelers. Thus will it shine to the east, to the west, to the north and to the south. What a task for the willing!

A Chinese student once said, "There is no God—because I cannot find Him." I wonder if he went out to look for Him. I wonder if he had a chance to study the Bible, to go to Church, to worship. Have you found God? It is a daring adventure to know God, and as another has written, "Let God have your Life; He can do more with it than you can." How many of us are ready to give our lives to His Service by serving in the Ministry, in the Diaconate, or on the Mission Fields?

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STUDENTS IN BLUE

(Continued from Page 13)

over trivial matters. It must if it is to offer an asylum for the broken-spirited men who are going to make up a part of every church. Protestant, Catholic, and Jew were as one that night. Is religion going to be a real something that a man wants to use in peace as well as in war, or is the Church going to regard the returned man as a welcomed source of revenue for church projects? Above all we wanted the churches to exert their influence upon the peace plans. The Church must no longer close its eyes to so much around it for the mere sake of expediency. These were our thoughts that night as we sat sprawled on our bunks. Much more might have been said, but the whistle for "lights out" was heard just then.

As I sat in the darkened room musing, I could almost hear the cynical voice of some adult saying, "Just a bunch of college kids." I guess we were just kids that night, but kids who will soon be fighting a man's war for those things in which we believe.

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TWO NEW MEMBERSHIPS

in the

SUSTAINING MEMBERSHIP FUND

SERVICE MEMBERSHIP

For Individual Members of the Armed Forces
(One Dollar)

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HONOR MEMBERSHIP

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1228 Spruce St. Philadelphia 7, Pa.

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Senior and Young People's Topics

SENIOR TOPICS FOR JUNE

Theme: "OUR CHURCH"

By Rev. J. W. Frease, Columbus, O.

June 4, 1944

Trinity Sunday

OUR CONGREGATION AND SYNOD

Philippians 1:1-11

In the days of the early Church there were a number of persons in various communities who had learned of Jesus' teachings. Those who believe in the efficacy of the Gospel would meet together for study of the Word and for fellowship in prayer. We note how these persons were considered as the Church of that community. Paul, after preaching in a city and winning converts, counselled those people by writing letters to them. So we come to think of the Church at Corinth, Ephesus, Galatia as the congregations in these cities.

So through the ages groups of Christians have banded themselves together as a family of believers. Now we note that increasing numbers of persons committing themselves to the Christian faith have brought both larger congregations and many more congregational groups. With the Reformation came various interpretations of the Scriptures. Following these varied interpretations came more groups of families of believers.

Not only have those of common conviction banded themselves in separate congregations but these groups have found forms of worship and polity peculiar to their point of view as a means of expressing their faith. So a study of our congregation and her form of worship and methods of carrying out the commission which Jesus gave all Christians would be both interesting and helpful. To compare these findings with the practices of the early Church would be enlightening.

Functions of a Congregation

A study as suggested above will be helpful not only in discovering the similarities and differences between our own congregation and those established in the early centuries after Christ but will also serve to show how the Church has endeavored to adapt herself to the needs of the community at a particular time. Much more enlightening is the way in which a congregation establishes a definite program as it approaches the various functions of the Church.

(a) **To reach all the community** with the Word of God. This we usually think of as Evangelism, or the seeking for every person who may not know the Gospel. This is a primary function of every congregation—not to increase the numbers on its roll—but rather, that no one may be lost. The Chaplains serving on the battlefronts of this or any war are relating their experiences of ministering to the wounded in places terribly dangerous in order that no man die without an opportunity to hear the precious name of Jesus once more or should be effective in making us conscious of this need on the home front. How effectively is the function being met in your congregation? Through your Luther League?

(b) **To educate every person, both young and older,** in the Word of God is another of Christ's commissions to the Church. A congregation is thus obligated to provide a teaching program—not merely as a perfunctory compliance with a rule, but rather, a passionate desire to give a clear understanding of Christian precepts to every person we can reach. Are you as interested in this function of the Church as a witness of Christ should be?

(c) To give expression to our love for God

1. In worship. Every Christian who feels the love, mercy and grace of God and realizes his own weakness will desire to worship God in praise and prayer. Every congregation needs to provide the opportunity as well as an effective service of worship for her members regularly. What could the members of the Luther League do to assist in this function of the congregation?

2. In service to others—none of us lives to himself—so no congregation lives to itself alone. To minister to the poor and needy, to the bereaved and heartsick, the widow and orphans, to the aged and ill, to the pastor and others who are in places of leadership. To share the Gospel with peoples everywhere through benevolent offerings and sons and daughters.

Concepts Become Clearer

The reaches of the congregation as well as her functions are often a bit hazy to her members. The reaches and places of service are made clearer as changing conditions open our eyes. As Luther Leaguers our concept of the Church has been broadened as the men and women have gone out from our homes to serve in the vast reaches of this global war. We have come to realize as never before that our congregation and her functions are not confined to the four walls of the building in which we worship. We realize too that these same young men and women to whom we endeavor to minister through letters and gifts are not only serving their country but that they are ambassadors of Christ Jesus wherever they may be. Through your Luther League you can continue to open the vistas of serving love. Do not let the return of these veterans of war cause your enlarged concepts to become narrow again.

The Congregation of Congregations

Through the National Lutheran Council and the agency of Lutheran World Action eight major bodies of Lutherans combine to provide more adequate care of our boys and girls "out there." By joining our hands with theirs (all these other congregations in the Church) we know that Chaplains are able to serve our loved ones more effectively. Not many of us have had to send our pastor as a chaplain for the home front must be cared for too.

As we view the work of the local pastor in these difficult days we realize that his work is not easy. Many new problems arise and he seeks counsel of other pas-

tors and Church leaders in order to keep abreast of the increased demands upon him. We can see then a little clearer how, when pastors meet to discuss their problems, their discussions broaden to touch most every phase of the work of the Church.

Just so—early days of Christianity brought Church leaders together to council on matters of faith and practice and God wrought wondrous works through their meeting together. When these men share their problems and experiences it is quite natural that they also share their blessings.

This mutual interplay of Christian experience has been made effective through the Synod or the “congregations of congregations.” Survey the ways in which the Synod functions—discover how much it is like the local congregation—see how important this function is in sharing your faith in Christ with all the peoples of the world.

The Topics Quarterly will help greatly in presenting this topic.

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June 11, 1944

The First Sunday after Trinity OUR CHURCH IN AMERICA

Habakkuk 2:14

If you were listening to the broadcast of the Church of the Air on Sunday, November 14, you were thrilled with the story of our Church in American history as it was related that day. Review the articles which appeared in *The Lutheran* in November for some of those highlights.

The First Lutheran Settlers

From the records available, historians tell us that the first Lutherans to come to America were from Holland. They settled on Manhattan Island in 1623. Because most of the colonists in this group were members of the Reformed Church the government would not tolerate any other than Reformed services.

The First Lutheran Pastor

In 1657 the Lutherans were successful in securing a pastor with the help of friends in Amsterdam. The two Lutheran congregations in the colony, one at New Amsterdam and the other near Fort Orange (Albany) were greatly disappointed when the new pastor, John Ernest Goetwater, came for he was not permitted to conduct any public services. More religious freedom was enjoyed a few years later, however, when the British gained control of the colony.

The Swedes

The Swedes were the first Lutherans to organize a congregation, erect a church and hold public services in America even though they did not arrive until about 1638. Their first pastor, Roerus Torkillus, came in 1639 and immediately set to work erecting the first house of worship. It was built near the present city of Wilmington and served also as a place of refuge from the Indians. Pastor Torkillus died in 1643 and was succeeded by the Rev. John Companius. Pastor Companius served as a missionary to the Indians and translated Luther's Catechism into the language of the Delaware Indians.

When the colony came into the possession of the Dutch and later the English the home church in Sweden neglected the little church for a number of years. Quite

a struggle ensued as they endeavored to maintain their form of worship.

In 1696, through the help of Charles XI, the King of Sweden and Jesper Svedberg, men and literature were secured and sent to the faithful Lutherans. Under the leadership of one of these men, Andreas Rudman, a congregation was established at Wicacoa (near Philadelphia) where in 1700 Gloria Dei Church was built. Eric Bjork became the pastor of the congregation at Wilmington and dedicated The Church of the Holy Trinity (The Old Swedes Church) on Trinity Sunday in 1699.

Germans and Austrians

Because of the effects of the Thirty Years' War the German settlers were slow to colonize. The first German Lutheran Church was built by the Rev. Justus Falckner in 1703 at New Hanover, Pa. Falckner's parish extended over an area of about two hundred miles.

Other early congregations were established at New Bern, N. C., and in Charleston, S. C., about 1710. Another was formed at Ebenezer, Georgia (twenty miles north of Savannah) in 1734 by a group of Salzburger who were driven from their homes in Upper Austria.

The First Synod

In November 1742, Henry Melchior Muhlenberg came to Philadelphia. He soon became the leader and organizer of Lutheranism in America. Six years later, 1748, he organized the first Synod in this country. It was called the Ministerium of Pennsylvania. Pastors present at the first meeting were Sandin and Naesman of the Swedish churches and Muhlenberg, Brunnholtz, Handschuh, Kurtz and Hartwig of the German congregations.

As the colonies and the Church grew other Synods were formed. The Ministerium of New York in 1787; the North Carolina Synod in 1803; the Ohio Synod in 1818; the Maryland and Virginia Synods in 1820; the Tennessee Synod in the same year. (Consult the Minutes of your Synod or of the United Lutheran Church for the date when your Synod was first organized.)

Congregations were formed and Synods organized according to the growth of the country. Later divisions arose because of differing points of view concerning the question of language, liturgical practices and polity.

The Luther League

Dr. A. R. Wentz, in his book *The Lutheran Church in American History*, states “The Young People's Lutheran Association, which in 1893 changed its name to ‘The Luther League,’ spread over all the general bodies and performed a splendid service in training the rising generation of Church members into a sense of Lutheran unity that ignored Synodical differences.” The first National Luther League convention was held in Pittsburgh, Pa., in 1895. Through this influence and that brought by other intersynodical organizations three major bodies were merged in November 1918 to form the United Lutheran Church in America.

Our Church Today

This great body of the Church now numbers about 1,730,000 baptized Christians in the United States and Canada. The Rev. Frederick H. Knubel is the president. He was first elected by the merger convention in 1918.

The United Lutheran Church in America is a member of the National Lutheran Council, a cooperating agency serving effectively in these days. This organization was formed at the time of the first World War to meet the emergencies of ministering to the men of our Faith who were serving the country. Its scope of service has broadened until now it embraces all the major Lutheran Synods in North America except the Missouri Synod.

Her Influence

From the early days of the white man's settling in this country the Church has played a major role in fashioning the government, the culture, the whole warp and woof of society here. The Lutheran Church has had no minor part in the casting of the social order in the United States and Canada.

To what extent she will continue her place of prominence in the influence of the life of the nations after the war depends to no small degree upon how the young people of the Church respond to the situation. The Lutheran Church is rightfully proud of the position of leadership she has held in America. The Youth of the Church will meet the challenge of the spiritual needs of our country just as they are responding to the challenge issued by the need of the nation in war. Young people will then allow nothing to interfere in their preparation to meet that challenge of the Lord.

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June 18, 1944

Second Sunday after Trinity WINNING THE UNCHURCHED

Acts 17:10-12

There is someone in your acquaintance who is in the group known as "the unchurched." Someone you know, perhaps quite well, is not an attendant at any church any Sunday; has never confessed Christ as his or her Saviour. There is no one who could do more to bring that person to Christ than you can do.

"Do you think that I always found something to do on Sunday morning so that I would not have to go to Church?" was the question of a man who in tears admitted that he had neglected his spiritual welfare too long. But the sad part of this man's story is that even some of his relatives had never asked him to consider uniting with the Church. His heart was truly hungry for the Gospel but he lacked the courage of making his hunger known or going to the church to satisfy it.

A Luther League

A Young People's Luther League is continuing to grow in numbers in these days because the zeal for winning the unchurched seized its members several years ago. When these young people meet on Sunday evening they manifest a concern for a visitor who is not a church member.

This concern was so genuine that one young man set his heart upon not only winning others for membership in the Luther League but to continue his interest in his unchurched friends until they enrolled in the pastor's adult catechetical class. This Luther Leaguer discovered more than twenty of his acquaintances were not attending any church.

You can well understand how a congregation, whose youth are so much concerned for the unchurched, filled

its sanctuary to capacity at the two services on Easter morning.

There is no other way to make certain of a growing congregation or Luther League than to be on the lookout for an unchurched person.

A Rural Project

There were but six or seven young people who regularly attended the meetings of the Luther League. For a time these faithful few were content to believe that was the best they could do in that small country congregation.

One Sunday evening the pastor asked one of the young men if he knew Jack Waits. He did, for Jack lived on the adjoining farm. The pastor had met Jack while calling in a hospital ward the week before. Then he learned that none of Jack's family were church members.

This incident led to the question "Do your neighbors go to church anywhere?" and it was asked of everyone in the group. Most of them did not know. They had never thought to find out. That night it was decided that these seven Luther Leaguers and the pastor would survey the community for two miles in every direction from the church.

This survey revealed that there were more than fifty young people and their parents and many times younger brothers and sisters in addition who were prospective members for that congregation. All of them unchurched. An earnest effort was started immediately to interest these fifty young people. Many of them came and with them came their parents.

Have you ever surveyed the community adjacent to your church to discover where the unchurched are? Try it.

Making That Survey

Careful planning is necessary for a successful survey. Then too, it must be realized that the survey is a means to an end and not an end in itself. A study of how to make the call; a list of questions to be asked must be drawn up before you begin your work. A system for reporting the answers to these questions would be helpful. Survey report cards are available through your Home Missions Committee in the Synod, from the Board of American Missions, or from the Board of Social Missions.

Assignments of territory to each worker or pair of workers is essential to a successful canvass. Tracts will be helpful in winning these people. Secure these materials in quantity and leave one or more in each home visited. A cordial invitation to the services should be extended to all who are unchurched.

The follow-up is probably the hardest part of the task, but it will also be the most fruitful part of it. Make a second and third call, even if your first visit and invitation brings them to the church. Make your interest as genuinely friendly as possible.

Do Not Neglect Anyone

Do not conclude that unless a concerted effort is made there is nothing to do about this matter of winning the unchurched. You may meet someone on the street who appears to be lonesome or discouraged. If so, invite him to the Church. Often God places His lost loved ones in our pathway confident that we will

also feel His passion for souls and speak the word which will bring another to know His saving Grace.

You will never forget the thrill of seeing such a person confirmed at the altar in your church—when you accept the challenge of Christ to be His ambassador.

For Further Discussion

How did Christ approach the unchurched?

How can we approach a person about Church membership?

Should every unchurched person be instructed in the catechism and received into the Church by confirmation regardless of his age?

If you find this subject interesting continue it from time to time studying the materials in a pamphlet entitled "Reaching For Them" which you can secure from The Board of Social Missions, 231 Madison Avenue, New York 16.

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June 25, 1944

Third Sunday after Trinity GETTING INTO BUSINESS

Matthew 25:14-22

I remember meeting a man who said that he had gotten into a business career because he was crazy about a girl he met on a vacation and who lived a long way from his home. Her father was in business. This young man studied business administration and asked the girl's father for a job before he asked for the daughter. Of course he got both.

This young man is talented in the things that pertain to a business life and he stayed on the job, not because he felt obligated to do so but because he had discovered a way to serve his fellowmen and glorify God in that work. He had been reared to believe that one should not work for personal gain alone, but to use his talents for serving. So now he helps administer the affairs of plants in a number of cities in the task of producing pure food. He could tell you a lot about getting into business.

You know a number of business men in your congregation and community. Many of them are practicing Christian Stewardship every day through their work. Contact some of these men and women. Ask them for their reason for getting into business. Ask them in what ways they feel they are serving their fellowmen and our Heavenly Father in their business life. You may even want to invite one or more of them to come to your meeting and present this subject and answer the related questions of all your Leaguers.

Just in case you cannot secure some business person to discuss this problem with you, or in case you prefer to do it yourself here are some thoughts for your consideration.

Talents Are Given

God has given to every member of the Luther League, and to all people, many wonderful gifts. These gifts, abilities, talents, are bestowed in varying degree and kind. Our talents are different just as our personalities are different. These abilities can be developed in different ways. All of them are given with one primary purpose—that through them with the grace of God we may glorify Him in all we do.

Society is so constructed that many fields of service are essential to man's welfare. All these ways of

serving are interestingly interwoven. All the essential activities are also interdependent. In this complete system of livelihood Christian leaders are everywhere needed. We need not only consecrated pastors and preachers, but also physicians, farmers, lawyers and business men and women who will practice Christian precepts in their work.

The Gospel of Jesus Christ is "preached" in many ways. It is proclaimed by the pastor from the pulpit. He presents this Way of Life by way of example also in all his work and in every deed. Just so business people proclaim and demonstrate truth, honesty and uprightness, the virtues of the gospel, if they conduct their affairs in a Christ-like manner.

The teaching we do in our everyday living is often more effective than that which we do by word of mouth.

Why Go Into Business?

A father questioning the life-work chosen by his daughter said, "Is there any money in that kind of work?" This is the question so many of us ask as we consider any vocation. Many people are attracted to a business career because they believe there "is money in it", a way to become rich in this world's goods, a way to a life of luxury, ease and happiness.

We would very quickly criticize a man who would enter the gospel ministry because it offered a life of ease and personal influence. We would not think so highly of a man or woman who, in these times, would join the armed forces of our country because of a good salary. There are, as we all know, higher motives which should prompt us into any type of service.

Keeping in mind always the one high purpose of any task, that of glorifying God in it, let us look at a few of the reasons for choosing a business career. Some of these reasons which a Christian might list are:

1. **An opportunity to be of service.** There is need for a store to serve pure foods at fair prices. There is need for someone to manufacture dependable machinery as an aid to the farmer who raises the food for the store. Just so there is a need for all the essentials of life to be produced and marketed. You can think of a great many other lines of business. As a Christian business man or woman one can give his talents to serve the needs of the people in the community.

2. **An opportunity to develop and use the talents God gave.** Some persons have special gifts to develop for a business career. There are so many special fields in business—secretarial, administrative, sales, buying, manufacturing, personnel handling, investments. We cannot exhaust the list here in this limited space. Discuss the various types of business persons you have met. Interview some of those whom you consider to be successful and report how those persons grew into the work they are doing; determine from them if it was easy to attain the position they hold; ask what some of the obstacles are that have been encountered; and if they feel any responsibility to God for using the talents now developed. If your inclinations are toward a business life, develop that interest.

3. **An opportunity to contribute some constructive principles** in the commercial life of the community, nation and the world. There is a great deal of speculation among business people today regarding the economic basis on which the world will operate after this war.

Because there is this guessing and discussion of the matter the way is open for some more pioneering in this great country of ours. Young men and young women who give themselves to the study of the problem and who, governed by Christian principles, discover the most plausible revision of the economic systems may be standing on the threshold of the hall of fame.

4. **An opportunity to assist in the rehabilitation of the American People.** We are talking a great deal of rehabilitation these days. Most of us are thinking in terms of the people who have been driven from their homes by bombs. What about the people who have drifted or been driven from their homes in the United States and Canada by the shift of production and labor needs? Will they not need to be rehabilitated when the war is done? Present labor will shift, the house back "home" will be occupied by someone else, the job back home will probably be preempted by a war veteran. The boys and girls coming back from all parts of the world will find it difficult to adjust themselves to the jobs available to them. Yes, there will be a wonderful op-

portunity for Christian business men and women to be of real service to our nation when the war is done. There will be thrills in this field of service which business men of the past generation never knew. What a joy it will be to render this service as one serving in Christ's name.

5. **An opportunity for real Christian life service.** You can easily see, can you not, that helping people make a livelihood; providing work which a crippled veteran can do and enjoy; helping people find their way in the economic systems of the new day will all be a service similar to that which Christ rendered. Giving the world a demonstration of the working principles of Christian enterprise will be a real service. Jesus helped Zaccheus to change his business principles; he found little satisfaction in the way the money changers were handling business in the temple and the courts near the temple; He endeavored to show the rich young man how to use his accumulated wealth. All these things are so closely related to life and living that we can render an invaluable service by using our talents as Christian business men and women.

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Young People's Topics For June

June 4, 1944

Trinity Sunday

WEDDING BELLS ARE RINGING

Galatians 5:22-26

Based on suggestions made by Rev. Charles K. Fegley, D.D.
Weehawken, N. J.

The Bells

Wedding bells ring out for many at this time of the year. Indeed this year the wedding bells have hardly ceased to ring, for many wish to have this union with those they love before the separation war imposes. So the bells ring out. Bells pealing have always carried a note of joy to the hearts of men. Wedding Bells especially so. For the wedding bells ring out the giving to each other the best and all we have. We are made for each other. "It is not good for man to be alone." Nor for woman either. They are made each to help the other. "He that findeth a wife, findeth a good thing and obtaineth favor from the Lord." Indeed it is so. Nothing any one can have is more precious than a good wife and a faithful husband. It is truly a favor from God when we find the one for whom He intends us to be the partner through life. So Wedding Bells celebrate a glad event—the bringing together of those who were made for each other.

The Preparation

The best things in life come as the result of careful preparation. This is notably true of marriage. It is also true of marriage as of many other fine things in life that general preparation is better than specific. Every boy and girl, every young man and woman should seek to keep the body in the best of health and that it shall develop normally and grow strong—not merely for selfish pride and pleasure but most of all because through the body union is made which will make a happy home.

Our health is not for ourselves alone. It is to enable us to be worthy mates and to have strong healthy children who will be grateful for sturdy bodies and clear minds.

Education is to be sought for the same reason and spiritual depth and power. Ready discernment of God's will in the doing of each day's tasks and meeting its opportunities, leads the way to know the one whom He has for each of us as the time comes.

God's Will

As in all else marriage is the obedience of a faithful heart to the Will of God. God places in our hearts the flame of love that in yielding to its beckoning we may fulfill His Will. God's Will is always delightful to the soul given to Him. Even when we have to go through hard trials, dangers and sufferings, there is delight in knowing that we are doing the Will of God. So it is in getting married. We marry because we believe it is God's Will that we two should unite our gifts to the accomplishments of His purposes in our lives. So Adam took Eve and she became his wife. So Joseph took Mary. So Abraham's servant was guided in finding the wife for Isaac. Marriage on any other basis is likely to fail for it is not founded on the Rock of God's Will.

What Is the Most Important Part of the Wedding?

The bells? No. The decorations? An uninformed observer might think so judging by the expense involved and the care taken. Both are good. Nothing is too precious for this occasion and nothing can be too beautiful. For this is life's grandest event. **The Place?** The place is important. One certainly would not select a dingy magistrate's office, full of cigar smoke or worse, if any other place is available. One's own Home or the Church where we have so often met God in common worship. One or the other—the place is important. We do not live baseless lives. Location makes a difference.

So do our surroundings. They express and augment the right spirit in our hearts or they do violence to it. Don't be married just anywhere. Let it be full of beauty and of memory and worthy to be kept in memory always.

Civil Marriage?

That is the quick way—before a magistrate and have it over. Not so good though. Getting married is too fine an occasion to “get it over with.” There ought to be long memories of the finest on this occasion. So the Church or the Home is the place and the minister—our own pastor. There is the trouble. To so many the pastor has never been permitted to be a real pastor—one in whom we confide, who is as a second father to us, a true spiritual adviser. Marriage is not merely physical. It is more than a license to co-habit. Marriage is more than a civil contract to live together and keep the peace. It is truly a **spiritual** event, or it is not a Christian marriage. So the pastor is the man to solemnize marriage.

What Then Is Marriage?

It is the voluntary giving to each other of our whole selves to live and work together according to God's Will. It is a union which is to last until “death do us part.” That is to say since we enter matrimony believing with our whole hearts that God intends us to help each other through this whole life, we leave it to Him alone to decide when we shall be separated from each other by His taking one or the other of us out of this life to that which lies beyond.

Marriage is voluntary; it is complete giving; it is in obedience to the Will of God; it is to continue until He separates us by removing one or the other to the life to come. That is a great event. No wonder the bells peal out when that takes place. And no place is good enough to initiate such a union, but the Church where we worship, or our own home from which we go out to make a new home filled with God's love and based on faithful obedience to His Will. All the accompaniments of the wedding—the decorations, the gowns, the music, the feast should add their tokens to that great outstanding truth.

Falling in love is something more than physical attraction. It is that attraction sublimated into the spiritual and made obedient to the always blessed Will of God. The body will grow old and decay. Beauty does not always persist. Disease may mar; old age creep on but a marriage based on the Will of God and life lived in His Spirit will persist in mutual helpfulness and esteem, growing more beautiful through the years and furnishing an inspiring ideal to the boys and girls growing up in its presence. Nothing less than this is good enough for us. For nothing less than this is the Will of God for His children.

A Brief Bibliography for further reading or study.

The Order for Marriage in the Common Service Book. Do not omit the rubrics printed in italics.

“Making a Home,” by Leland Foster Wood.

“Thinking About Marriage,” by Roy A. Burkhart.

“From Friendship to Marriage,” by R. A. Burkhart.

“Preparation for Marriage,” by Kenneth M. Walker.

“Preparation for Marriage,” by J. A. McHugh.

“Marriage,” by Ernest R. Groves.

“Preparation for Marriage,” by Ernest R. Groves.

“Men, Women and God,” by Herbert Gray.

“Hymns 414, 415, 416 of the Common Service Book.

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June 11, 1944

First Sunday after Trinity

AND THEN SOME

Matthew 5:38-48

By C. P. Harry, D.D.

A “More” World

The world God has given us to live in is an abundant world. God is an abundant Creator. No one who has had any biology can be in doubt of that. Life is prolific. God's waste (or what we call waste) is beyond our conception. Just think of the millions of apple seeds which never grow into trees and bear fruit. Think of the millions of blossoms which never become apples. Life overflows all about us.

Think of the millions of stars, or the trillions of atoms. Think of the drops of water in the sea and the grains of sand on the shore and in the rocks. Think of the vastness of space and the overflowing of power—the sunlight, for instance, flowing out in every direction and only pin-point worlds to catch a tiny fraction of it. Anyway you look at it this is a universe and then some.

Just in the world—the vast quantity of food for every sort of being. The cattle in the world eat only a little of the grass. We eat only a little of the fruit and still less of the totality of animal life. Few of the fish in the sea ever come to our tables. The whole world is vast and abundant—a world and then some.

That is God's Way.

A “More” God

That is the kind of God we have. No constricted tyrant, struggling to maintain Himself. No, He is a God of overflowing wisdom, power and love. Jesus tried very hard to teach that fact to the children of men. Just as a father does more than can be demanded of him out of love for his children, so God does for us. He cares for us tenderly and overflowing.

Even when we go wrong and spoil things for Him and kill and destroy each other, His love still abounds. God so loved the world that He gave His Son that we might not perish but have everlasting life. Someone asked Jesus the Way to eternal life and Jesus told him to love God and his neighbor. Then in reply to the man's question as to who he should consider to be his neighbor, Jesus told the well-known story of the Good Samaritan. A man turning aside from his own interests at personal risk to help another man who had been robbed and hurt, who was of the nation which oppressed and despised, “would have no dealings with” his people. There was no requirement that he do that. No law compelled him to; no justice demanded it. Strict justice would have been to let the man lie for most of his wealth perhaps, and physical well-being had come from grinding down just such men as he who was passing and was now stooping to help him. The inquirer agreed that that was being a good neighbor and Jesus said to him and He says to us—“Go and do thou likewise”.

FOREIGNERS IN AMERICA—IN THE CHURCH

Acts 11:1-8

By Virginia Greever Plack

Then the time came when the people turned on Jesus. He was so good they hated Him. He was upsetting the usual way of life in which each grabbed all he could and gave up as little as possible. Jesus' reverse way irritated them. It was revolutionary. So they crucified Him. And what did He do? Put up a big fight for the truth? Show them who **He was?** Not a bit of it. He followed His own principles—to harm no one; to give up, willingly, more—twice as much as the enemy demands; to return good for evil; to pray for those who persecute. So He made no defense before Pilate. He meekly walked along bearing His Cross. He lay on it without protest and was nailed to it while He prayed for the men who were killing Him. Goodness always and then some.

But God did not leave Him there.

"More" Life

He rose from the dead. Through Him God has shown us that the good never die. Jesus said the same Himself. "He that liveth and believeth in me shall never die." The abundance of life flows on beyond death. This life, for all its overflowing abundance, is not all. We might very well use the title of a recent popular novel—"All This and Heaven Too". That is just what God has for His people—for us. The generosity of God passes all conception. If we are stumped at the vastness of the universe, what must we be with the prospect of eternal life? So our lives in Christ are limitless lives. All—and then some. ". . . that ye abound more and more," St. Paul says.

With such a life and such a view, how generous our own lives become. We can forgive to the seventy-times-seven of which Jesus speaks. We can endure all things for these ills soon pass. "Weeping may endure for a night, but joy cometh in the morning." And the morning always follows the night leading on to the perfect day and the city in which there is no night. Whenever we suffer our lives to be cramped and stingy, whenever we let anyone's weakness, vindictiveness or sin hold us down, we sin against the true Spirit of life. We must always be gay and generous, forgiving and helpful, making life one rich round of song and goodness.

So when our enemies make demands, we go beyond them. When they do evil we overcome it with abounding good. And that is the only way to live, to be healthy and happy and a Christian—a child of the Heavenly Father whose abundant goodness we have been thinking about in our topic this evening. After putting us in this abounding world, and giving us all good things richly to enjoy and we had spoiled it all by our selfishness, He came and redeemed us and opened the way for still more glorious living in His Spirit. As we follow Him and enjoy the companionship of the Spirit in our hearts and lives, we too, do the same sort of thing. We give freely for others' happiness. We bear their burdens, relieve their wants worthy or unworthy, and seek by giving the spirit of life to win them into the same fellowship of joy and goodness, and love.

" . . . But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you. . . ."—Matthew 5:44.

On the rim of the American Liberty Bell is a text of Scripture from the book of Leviticus, which reads, "Proclaim liberty throughout all the land unto all the inhabitants thereof." Let us, with Kenneth D. Miller, in "We Who Are America", ask ourselves the question, "We Americans—the 130,000,000 of us—who are we? Whence have we come?" Perhaps we feel like one young lady at a tea shortly after a refugee ship had docked.

"Refugees! Refugees! Foreigners! I wish I could get back to the good old days when we were all Americans."

A slight silence was broken by, "How remarkable. I didn't know you were interested in the Indians, Helen."

"Indians? Who said anything about being interested in Indians?"

"You did. You said you wanted to get back to the good old days when there were no foreigners, but only good old Americans. Well, the good old Americans were the Indians and nobody else, because everyone who came to this country was a foreigner, even the ones who came on the Mayflower; in fact, those who came on the Mayflower were really refugees. You belong to the D. A. R., don't you, Louise? I've always wanted to ask you if that stood for Daughters of American Refugees." (Strong as the People)

And so it goes. Let's see how true that is in our own group (League or congregation). Here let each person present tell the "nationality or race" of his father and mother, etc., going back far enough to find where his people "came from". In this connection have attractively and conveniently displayed a map of North America and of the Eastern hemisphere. "Makers of the U. S.", pictorial map, 25 cents, Women's Missionary Society, Ed. Div., 1228 Spruce St., Philadelphia 7, Pa., and use them during this topic discussion.)

Though most of us are "foreigners" in our ancestry, we "came over" at different times. The great waves of immigration can be divided into three general "waves". (Use pictorial map). The first, the colonial, came largely from northwestern Europe and was mainly Teutonic in blood, Protestant in religion, Anglo-Saxon in culture, language and traditions—Puritans, Dutch, German, French, Scottish, Irish, Welsh, Swedish, West-Indian English, Prussian, Quaker, Scotch-Irish, and Negro (by force).

The second "wave" (use map) by some is called the Early or Old Immigration (1830-1880), 35,000,000 strong. Among them were the Celtic Irish (4,500,000), Belgians, Germans (2,965,000), Scandinavians (400,000 Danes, Norwegians, Swedes), Swiss, English, Scotch, Welsh, Czechs, Chinese. We should never forget when we are tempted to brand anyone as a "foreigner" that his people have helped make America a vital, growing country—"a young country with old memories"—enriched with art, music, literature, philosophy, religion

that would have taken it centuries to build from its own soil alone. Even this second "wave" we can see had some degree of unity in its predominantly Teutonic culture and Protestant religion. The part these Germans and Scandinavians have played in establishing the Lutheran Church in America is a grand story in itself. (See pp. 138-143, "We Who Are America" and "We Who Are Lutheran America", Lippard, 10 cents a doz., Ed. Div., W. M. S., 1228 Spruce St., Philadelphia 7, Penna.)

The third "wave" or "New" Immigration, 1880-1942, brought more English, Scottish, Irish, Scandinavian and Germans, but a larger percentage of people from Southern Europe—Austria-Hungary, Bulgaria, Greece, Italy, Montenegro, Roumania, Serbia, Syria, Turkey, and Russia, Poland, Lithuania, Finland, Portugal, Spain, and Armenia. Merely this "roll call" makes evident the "differences" these people brought in—largely Catholic, Orthodox, or Jewish religion; ideas of monarchical government, great percentage of illiteracy; much unskilled labor just one generation removed from selfdom; Latin, Slavic, Semitic and Mediterranean races. These differences were accentuated by the great increase in the volume of immigration.

1850-1880, 2,500,000; 1881-1890, 5,246,613; 1891-1900, 3,687,564; 1901-1910, 8,795,386; 1911-1920, (despite World War I) 6,347,380.

This "third wave" had come from poor living conditions, sharp class distinctions and autocratic systems, to the "land of promise." Naturally they were willing to live in hovels to "get a start" in this "land of opportunity for all." Common language, food, dress, customs, living conditions **plus** the unwillingness on the part of "Americans," (early immigrants) to "accept" them, brought about, quite naturally, ghettos, Little Italies, Chinatowns, etc., at the same time so "quaint" and so "obnoxious" to "Americans." . . . ("with liberty and justice for all").

Here we should mention a still different type of "New" Immigration, people from Canada, Mexico and Puerto Rico.

The story of each of these "nationals from other lands" is a study in itself. (**We Who Are America**, Kenneth D. Miller), which you will not want to pass over lightly. Most of us assume a "we"—"they" attitude toward different groups because "we" do not **know** "them". "They" regard "us" with suspicion because "we" have not given "them" a chance to **know** "us." Were "we" both closer acquainted, there would be only one pronoun possible—"we" and "us," for "they" have striven against many odds to become Americans too.

It is easy to see in our own midst and in our community that there are, generally speaking, three generations of Americans: the first are those born abroad, the second, those whose parents were born abroad; the third, those whose grandparents were born abroad.

In studying these "generations" of Americans both by scientific surveys and personal contacts, we find a few outstanding generalities that make us pause. (1) The first generation had difficulties in language, dress and customs, but brought with it a rather general steadfastness to religion. (2) The second was largely "Americanized" in language and dress, a bit confused in cus-

oms and religion (language problem chiefly), but determined to "get ahead" financially and socially if possible and to acquire the material comforts and "blessings" of America. (3) The third generation is to a very large extent "Americanized" in every way and especially indifferent to religion. If we believe that what America needs is a vital religious faith, this state of affairs should cause us concern. Do we have such a faith? If not, why? How can we recapture it?

We are told this prevalence of indifference toward religion among the second and third generation descendants of foreign born Americans is due largely to three things. (1) They did not like to use the language of "the old country" as was done in most of their churches for some time. (2) They were not "received" in "American" churches. (3) They have imitated many "Many generations" Americans in their emphasis on material and social gain. When we look with dismay upon the rather high criminal and delinquency rate among our "foreign born" Americans, let us look into our own "reception" of them before we condemn them.

In the Church

Is our Lutheran Church doing anything about these people of recent foreign ancestry? Indeed she is doing so many different things that it is a real study in itself. We shall be able to mention only a few and suggest sources for special report or further study. We can ask ourselves, are **we** doing anything personally in our own community or through the benevolent offerings to our church at large. Item by item, the work of our church in this field sounds very large. Person by person, it seems small. The whole evangelical program of the Christian church is a **personal** rather than a "Board" matter. In the first place our Lutheran forbears of colonial days felt the need of trained pastors and a unity of organization—and we see the dynamic personality of Henry Melchoir Muhlenberg. During the "old" immigration, they brought their pastors with them and established churches and schools at once. They helped bridge the gap between the "foreign" and the "American." Because the Lutheran Church in Europe is active in many countries, it has always been a church of many languages and especially equipped to feed immigrants of many tongues.

Today we find our most outstanding ministry to Scandinavians through the churches in Nova Scotia where many Norwegian seamen were stranded early in this World War II.

Among the Jews, we have the work of Dr. Henry Einspruch in Baltimore, Md., who, in addition to many personal contacts has done much through his translation and printing of the New Testament in Yiddish.

Work among the negroes is comparatively new (except by individual Christians, many of them Southerners). Outstanding work is being done in Harlem, especially among the negroes from Puerto Rico. Another important mission is the Haverford, Pa., Settlement House. We now have a negro student in Mt. Airy Seminary, Philadelphia.

Among the American Indian Reservations, different denominations have gone to different reservations. The Lutheran work at Rocky Boy, Montana, has done much

toward bringing Christianity to the Indians and giving them better living conditions.

Congregations of the Icelandic Synod are being reached as far as possible through the training of a ministry from within its ranks and the visits of a traveling Icelandic missionary.

Work among Finnish Lutherans is handicapped by a lack of Finnish pastors, but contact is maintained and some growth indicated anyway.

Working with the Spanish people in New York City are Pastor and Mrs. Soler, natives of the Argentine. Isn't it interesting to see the fine work of "missionaries" to North America?

Most of us are familiar with the grand medical work of Dr. and Mrs. H. Meyer, from Germany, who accepted the offer of the Board of American Missions for work among the people of isolated portions of the Southern mountains around Konnarock, Va. They proudly use the medical center, which was the Luther League Missionary project dedicated in 1940. They are "missionaries" to us, working along with the fine staff at Konnarock Training School and Iron Mountain Boys School under the leadership of Pastor Kenneth Hewitt.

Also at Konnarock we find Miss Lillian Bartolomei, who found help in her Christian life in the Italian Lutheran Mission in her home, Cicero, Illinois. While she awaits opportunity to get to our field in India, she serves her church here in the Konnarock Training School.

In the coal regions of Ohio, Pennsylvania, and West Virginia, we find people of many nationalities, especially Slovaks. Our church maintains contact with them in some regions, but here is a great need for expansion. (See February and March **Women's Work**, 1944, for articles.)

The most recent large body of "foreigners" to come to this country is our prisoners-of-war. In **The Lutheran**, Jan. 5, 1944, came the announcement of the appointment of a commission for these men and the appointment of Pastor Carl-Erik Wenngren, of Stockholm, Sweden, as special visitor to prisoners-of-war. This is an illustration of the value of our great church as a world church. His appointment by the primate of the Lutheran Church of Sweden and his reception by all Lutheran bodies in America is a most healthy sign. Born in Norway, educated in Sweden, Belgium, Luxembourg, and Germany, Pastor Wenngren is especially fitted for this service.

What is being done for the Japanese? As far as is possible under wartime restrictions, our workers are keeping in touch with them even in the Relocation Centers. "Two of our evacuated missionaries from Japan have been employed by the United States Government as teachers in Relocation centers. . . . Another has taken two Japanese American (Nisei) boys to live and work on her farm, sending them to a nearby college. A third (boy) was sent to her by one interested who is paying for his support." A hostel for Japanese Americans has been established in Minneapolis, Minn., to make a home for Americans of Japanese blood who have declared their loyalty to this country and wish to serve it as normal citizens would. This project is sponsored by the Board of American Missions and the Wom-

en's Missionary Society, with Miss Martha Akard, former head of the Janice James School for Girls in Japan, as director. The fine Secretary to Miss Ruth Joram and Miss Selena Bergner is a Lutheran Japanese American girl.

Our Board of Social Missions has been of untold help to hundreds of refugees during recent years, giving them financial aid and bringing them in contact with their church, relatives, and employment.

We see that our church has many calls for help and is responding. The work **can** be done to some extent by our Boards, but they need our personal contacts with these lonely people in our own communities. "Go **ye** into **all** the world—even "across the tracks" and "into the alleys" of our own village, town or city.

★ ★ ★

June 25, 1944

Third Sunday after Trinity

SUMMER WORK IN AND WITH THE CHURCH

II Timothy 4:1-5

By Rev. Paul John Kirsch, New York City

What actual physical work will the Leaguers do this summer in and for the Church? The question comes up wherever there is an understanding of the great benefits for Leaguers as well as for the Church and its agencies, when a gift of **work** is given. Let us illustrate that from experience.

This summer, for the fourth consecutive year, Leaguers of the New York City District are operating Towners Work Camp. Towners is the site of Camp Wilbur Herrlich, the welfare camp for New York children that is operated by the New York Inner Mission Society. But before the boys and girls can enjoy their summer camping, the camp has to be put in order for them. That is where the Leaguers' work-camp comes in. Last year, during weekends in June, almost 500 hours of work were given at Towners, cleaning, repairing, and painting the twelve buildings, and getting the grounds ready.

The Leaguers go up to Towners Friday evening and get to sleep as early as possible. For the reveille bell rings at 6 Saturday morning, and the working day begins, after morning devotions, at 7:15. The work is of many kinds, suited to all kinds of talents, and to girls as well as to boys: opening shutters, washing windows, repairing and putting up screens, sweeping, scrubbing, and oiling floors, painting, airing mattresses and blankets, cutting grass, planting flowers, cleaning out the swimming pool and checking over the dam, repairing steps, porches, furniture, walks, etc. The boys and girls also rotate the responsibility for cooking and serving the meals and cleaning up afterwards. Then after the day's work is done, the late afternoon is given to swimming and games, and the evening to discussion groups on the Christian obligations for social action. Sunday is a day of worship in the out-of-doors and of rest.

Now when you consider that the work is strenuous and is done conscientiously, and when you consider also that the Leaguers pay their own expenses, for transportation and for food while at camp, what is there about the work camp that attracts the Leaguers in the first place and then brings them back for more? Cer-

tainly the lovely rural camp-site and the lure of the out-of-doors account for the attraction to some extent. But there are other appeals.

(1) The Leaguers believe in what the Church is doing through the children's camp, and they are glad to further that good work with contributions of time and energy, as well as with contributions of money.

(2) The Leaguers know that Christianity means "doing" as well as "believing," and the work camp gives them an opportunity such as they are (consciously or unconsciously) looking for, to **do something** with their religion and for their Church.

(3) There is a positive appeal in physical work, when it is done with good companions and voluntarily. Everyone has experienced this at one time or another, when he has found himself automatically pitching in at some task with which his friends were busy. So, Leaguers have repeatedly expressed their amazement at finding themselves doing with pleasure at work camp, because of the companionship and team-work, tasks that at home or anywhere else they might have done reluctantly, if at all. Moreover, doing physical work together has been found to be a strong factor in furthering deep and lasting comradeship.

(4) Leaguers have invariably looked back on work camp with great satisfaction, regarding it as a high point in their Christian experience.

How now can we adapt the idea seen here to our own Church and community? Is there work to be done

on the Church itself, improving its grounds with grading, trees, or shrubs? Or improving any of its rooms, with paint or a scrubbing? Is there work to be done in the Church's name for the neighborhood, as clearing an empty lot and constructing playground equipment and supervising children's play? Do the social agencies of the Church stand in need of work done—is there an orphan's or old people's home, or a settlement house, or a chapel, or a summer camp, that needs repairs and redecoration such as the Leaguers can contribute to it?

Whatever occurs to you to be done, apply these tests to the project. Is it done to promote the welfare of the Church, or the welfare of the community in the Church's name? Can the group work on it together, as a team? Can the Leaguers do the job well, and will they do it conscientiously?

Whether or not you immediately get ideas for a possible work-project in your Church or district, if you are attracted by the idea at all, talk it over with your Pastor and with the head of whatever Inner Mission agency is nearest to your Church. If you have a whole summer vacation to devote to volunteer service, please make known the fact that you are available, either to the Commission on American Missions, 327 S. LaSalle St., Chicago 4, Ill. (See Lutheran Women's Work for April, 1944, page 129), or to the American Friends Service Committee, 20 South 12th St., Philadelphia 7, Pa. These Christian service organizations can keep you busy all summer long.



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Financial Reports

Quotas for 1944 Objectives are listed for your guidance in meeting important financial programs. Do your very best!!!

LIBRARY FUND

May 5, 1944

	Quota	Paid
Northern California	\$48.00	
Southern California	129.00	
Canada	95.00	
Columbia District	48.00	
Connecticut	137.00	\$40.60
Florida	76.00	
Georgia-Alabama	165.00	50.66
Illinois	417.00	120.00
Indiana	201.00	
Iowa	265.00	
Kansas	201.00	21.00
Kentucky-Tennessee	69.00	33.58
Maryland	505.50	85.50
Michigan	131.00	84.67
Midwest	140.00	51.80
Minnesota	218.00	
Mississippi	23.00	
Montana	12.50	
Nebraska	158.00	35.00
New Jersey	198.00	131.03
New York	1,006.00	480.67
North Carolina	1,239.00	342.99
Ohio	549.00	4.00
Pacific Northwest	68.00	
Pennsylvania:		
Central Pennsylvania	1,237.00	51.35
Ministerium	2,185.00	16.37
Pittsburgh	630.00	
Rocky Mountain	56.00	
South Carolina	655.00	150.09
Texas	120.00	
Virginia	646.00	7.25
West Virginia	92.00	40.02
Wisconsin	110.00	

\$1,746.58

DUES

May 5, 1944

	Quota	Paid
5—Northern California	\$28.00	\$28.00
Southern California		
Canada	256.00	
Columbia District		
3—Connecticut	43.00	43.00
Florida		
Georgia-Alabama		19.75
Illinois	193.75	
Indiana	126.50	
Iowa	92.00	
Kansas	90.50	67.95
4—Kentucky-Tennessee	42.75	42.75
Maryland	244.75	27.00
7—Michigan	81.25	83.00
Midwest	121.75	30.45
Minnesota		
Mississippi	17.25	
Montana	6.75	
Nebraska		
2—New Jersey	147.25	147.25
New York	225.00	100.00
North Carolina	666.50	166.65
Ohio	375.00	100.00
Pacific Northwest		
Pennsylvania:		
Central Pennsylvania	450.25	100.00
Ministerium	1,093.00	244.13
Pittsburgh	328.50	
6—Rocky Mountain	15.00	15.00
South Carolina		305.89
Texas		
Virginia	243.00	60.75
1—West Virginia	46.00	46.00
Wisconsin		

\$1,627.57

SUSTAINING MEMBERSHIP FUND

January 1 to April 30, 1944

League	Quota	Paid	Loyalty	Cont.	Gift Alumni Mem'l
Northern California ..	\$15.00				
Southern California ..	50.00	\$18.00	\$ 5.00	\$ 3.00	\$10.00
Canada	150.00	35.00	35.00		
Columbia District ..	25.00				
Connecticut	25.00	15.00		5.00	10.00
Florida	25.00				
Georgia-Alabama ..	45.00	42.00	20.00	12.00	10.00
Illinois	175.00	12.00	5.00	2.00	5.00
Indiana	85.00				
Iowa	55.00				
Kansas	80.00	10.00			10.00
Kentucky-Tennessee ..	30.00	5.00	5.00		
Maryland	215.00	22.00	20.00	2.00	
Michigan	35.00	15.00			15.00
Midwest	80.00	46.00	40.00	1.00	5.00
Minnesota	80.00	15.55	15.55		
Mississippi	10.00				
Montana	10.00				
Nebraska	60.00	4.00		4.00	
New Jersey	75.00	28.00	10.00	18.00	
New York	240.00	54.00	45.00	4.00	5.00
North Carolina	425.00	324.00	270.00	39.00	15.00
Ohio	200.00	71.50	15.00	12.50	44.00
Pacific Northwest ...	20.00				
Pennsylvania:					
Central Penna. ...	360.00	90.00		60.00	30.00
Ministerium	655.00	271.31	85.81	100.00	85.50
Pittsburgh	275.00	39.00	10.00	4.00	25.00
Rocky Mountain	20.00				
1—South Carolina	220.00	290.75	5.00	182.00	103.75
Texas	45.00	5.00	5.00		
Virginia	180.00	50.00	50.00		
West Virginia	40.00				
Wisconsin	25.00				
Manitoba		5.00			5.00
Special		27.50	10.00	2.00	15.50
		\$1,495.61	\$651.36	\$450.50	\$393.75

★ ★ ★

MEMORIAL MEMBERSHIPS

For Month of April, 1944

In Memoriam



God called our loved ones, but we lose not wholly, What He, has given; They live on earth in thought and deed, as truly As in His Heaven

Whittier

Memorialized in Sustaining Membership Fund

REV. MARTIN J. LORENZ

Memorialized by
First Luther League, Waterbury, Connecticut

WILLIAM SCHAEFER

Memorialized by
Messiah Senior Luther League, Detroit, Michigan

PFC. WILLIAM J. BIESINGER

Memorialized by
Pen-Del Section, Philadelphia Conference Luther League

LIEUT. CARL L. LUNDQUIST

Memorialized by
Executive Committee, Erie Conference Luther League

SUSTAINING MEMBERSHIP REPORT, APRIL, 1944

NORTHERN CALIFORNIA		Helen Hoys	Ministerium - - - - Total 122
SOUTHERN CALIFORNIA - Total 6		Ann Duris	Luther E. Killian
CANADA - - - - - Total 3		Ann Zophs	Esther Beam
COLUMBIA DISTRICT		Helen Kruse	Rev. Frederic Eidam
CONNECTICUT - - - - - Total 7		Mildred Scharpen	Rev. William Elbert, Jr.
Emil Brayfield		Arthur Bonnet	Ann Davis
Frederick Burkhardt		Gladys Mueller	Rev. Sterling Bashore
Alvin von Frisch		Katherine M. Adams	Evelyn Fitzgerald
Edward Politz		Walter Morten, Jr.	Rev. G. Franklin Gehr
Erwin Lachelt		Ida Jorgensen	Mrs. Doris W. Schantz
Rev. Martin J. Lorenz, Memorialized by First Luther League, Waterbury		Ethel Johnson	Mr. and Mrs. Arthur O. Stout
		Laura Vroom	Sarah Jean Stout
		Irmgard Mehl	Priscilla Ann Stout
FLORIDA		NEW YORK - - - - - Total 11	Ann Riegger
GEORGIA-ALABAMA - - - - - Total 17		Leonora Scheu	Anna May Bell
Cpl. Thomas A. Smith		NORTH CAROLINA - - - - - Total 94	Grace Jacobs
Richard M. Hotchkiss, C. M. 2/c		Coble's Luther League, Julian	Ann Langrell
Pvt. Fred J. Hart, Jr.		OHO - - - - - Total 16	Rev. Chester Hill
Sgt. William G. Hart		Rev. T. B. Homrighausen	Ruth Juram
Cpl. Lloyd V. Carpenter		Mr. and Mrs. Vernon Nickels	Eleanor Tobaben
A/C George C. Beckmann, Jr.		Boys in Service,	Pvt. Dorothy Crogle,
S/Sgt. Carl M. Stelljes		By Auburn Luther League, Springfield	By Christ Luther League,
2nd Lieut. Edward R. Stelljes		Vernon Stuckey,	Mahanoy City
Sgt. Paul Ramsing		By Augsburg Luther League, Orrville	Edith Buss,
ILLINOIS - - - - - Total 4		Auburn Luther League, Springfield	By Trinity Intermediate Group,
INDIANA		Young People's Group, Bethany English	Hecttown
IOWA		Luther League, Cleveland	A Friend
KANSAS - - - - - Total 1		PACIFIC NORTHWEST	Frieden's Luther League
KENTUCKY-TENNESSEE - - - - - Total 1		PENNSYLVANIA:	Emmanuel's Luther League
MARYLAND - - - - - Total 4		Central Pennsylvania - - - - - Total 62	Peter P. Hagan
Selma A. Trede		Oscar Lingle	Pfc. William J. Biesinger,
MICHIGAN - - - - - Total 1		Genevieve Smith	Memorialized by Penn-Del Section,
William Schaefer, Memorialized by		Mr. and Mrs. Albert H. Redles	Philadelphia Conference Luther League
Messiah Senior Luther League,		Sgt. Richard E. Heiland, U. S. A.	Pittsburgh - - - - - Total 10
Detroit		John G. Bernheisel	Elizabeth A. Terney
MIDWEST - - - - - Total 10		Arabel Kirchner	M. A. Fox
St. Paul's Luther League, Hooper		Elsie Henry	Mabel M. Schar
St. Peter's Luther League, Creston		Mina Seitz	Members in Service,
Messiah Luther League, Grand Island		Grace M. Smith	By Memorial Senior Luther League,
St. John's Luther League, Schuyler		Laura Wakely	Pittsburgh
MINNESOTA - - - - - Total 1		Mrs. C. L. Warner	Men and Women in Service,
Luther League of Minnesota		Doris Jean Warner	By Mt. Zion Luther League,
MISSISSIPPI		Earl Bricker	Pittsburgh
MONTANA		Carl R. Smith	Lieut. Carl L. Lundquist,
NEBRASKA - - - - - Total 4		Mrs. Gladys Heath	Memorialized by Executive Committee,
NEW JERSEY - - - - - Total 18		Mildred Zuenges	Erie Conference Luther League
Rev. John A. Kavalek		Rev. and Mrs. Glenn Stahl	ROCKY MOUNTAIN
Rev. Harold Haas		Rev. and Mrs. Elwood Hauser	SOUTH CAROLINA - - - - - Total 186
Rev. Paul C. White		Dorothy Woy	TEXAS - - - - - Total 1
Edward A. Kruse, U.S.N.		Ruth Staley	VIRGINIA - - - - - Total 10
		Elizabeth Coleman	WEST VIRGINIA
		Melvin I. Crumrine	WISCONSIN
		Luther Leaguers in Service,	MANITOBA - - - - - Total 1
		By St. John's Luther League,	SPECIAL
		Abbotstown	Winfield Gilham, S.M., 3/C, U. S. N.



THE SUPPLY LINE OF FAITH

Although more Scriptures were issued to the personnel of the United States Armed Forces and Merchant Marine last year by the American Bible Society, in concluding the third year of its War Emergency program than the total of the previous two years, the volume of requests received from Chaplains and others shot up so fast that manufacturing could not keep pace.

The Society distributed 35,114 Bibles; 1,135,655 New Testaments; and 379,998 portions of the Bible, a total of 1,550,767 volumes, as compared with the total of 1,125,129 for the first two years of its work for the armed forces.

In addition there have been sold to churches and other organizations 912,361 Service Testaments. The Testament series includes books specially stamped for Army Air Force, Navy Air Force, Marine Corps, Coast Guard, WACS, WAVES, and Merchant Marine.

There is abundant testimony to the interest of service men and women in the Scriptures and to the importance of the Society's efforts to supply them.

Scriptures for Prisoners of War and Refugees

The Bible Society has continued this service steadily from Geneva, Switzerland and New York with most grateful letters from many prisoners. The principal changes during the year have been due to the increased number of prisoners of war in the United States and the restriction on transportation facilities which caused the shipping of Scriptures by freight through the War Work of the Y. M. C. A. to Geneva, rather than the mailing of them direct from New York to Geneva. Under this head are also included supplies of Japanese Scriptures for Japanese in relocation centers. Gratitude for these has been most warmly expressed. "I have been instructed to extend, in behalf of our members, our sincere appreciation to the American Bible Society for their generosity, expressed in a manner as no other organization could render. We shall long remember your kindness, and try to do our best for the cause of

(Continued on Page 32)

our Master," wrote a Japanese pastor from the Heart Mountain relocation center in Wyoming.

Thirty-four languages were required last year to fill the needs for prisoners of war and refugees with the distribution of Russian Scriptures heading the list. French prisoners received the second largest number, with English third. The expenditures for Scriptures to prisoners of war and refugees in 1942-1943 was \$24,309.

Scriptures for Civilians in Distressed Areas

With the entry of the United States into the war, it became no longer possible to assist in Scripture publication within Axis-dominated areas by remittance, but it is possible to print Bibles and Testaments in Switzerland and send them into other countries. As a complete lack of Italian Bibles existed, these, with Testaments and French Bibles and Testaments, were being printed. Editions anticipated because of shortages are Polish and Czech Bibles and Testaments, Hungarian Bibles, French Testaments, and Serbo-Croatian Bibles and Testaments.

To Madagascar, \$3,000 was forwarded for printing Testaments locally by the agent of the British and Foreign Bible Society to meet a complete lack of supply. There was also sent to the British Society in London a \$5,000 folding machine and feeder to replace the one destroyed when their bindery was bombed. The Kijita New Testament for use in Tanganyika, Africa, was published, the first Testament in that language.

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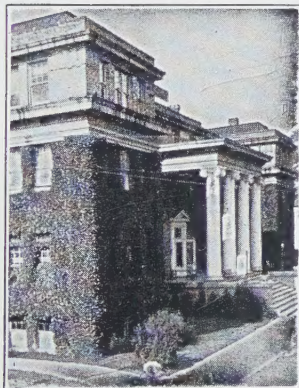
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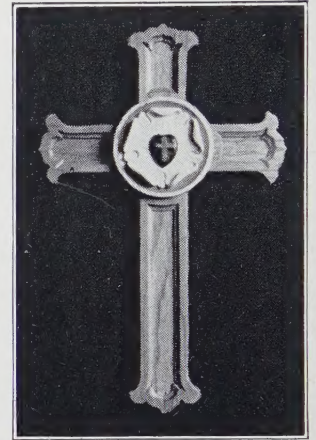
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